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*May the Peace and Blessing
Of the Infant Jesus
and His Most Blessed Mother
be renewed in your heart
at Christmas
And during the New Year!*



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Vol. XXXIV

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THE O ANTIPHONS, SCRIPTURAL PORTRAIT

LOUIS SUKOVATY, O.P.



THE WEALTH OF THE CHURCH'S LITURGY is inexhaustible. Like a spring bubbling out from hidden depths to fill the cup we dip, and offering us fresh water when we would dip again, the liturgy offers something new to our inquiry each time we repeat the liturgical cycle. During each season we find something special to absorb our attention. It is as though the Church, to make certain that we fail not to consider all aspects of our Christian Faith, passes them repeatedly before our mental vision. At the same time she reminds us that each aspect thus presented is not to be divorced from the rest; for how can we have the consummation on Calvary without the beginning at Bethlehem?

During the Christmas season the Church contemplates the coming of the Saviour, pondering over the Christmas story as it is told in the Sacred Scriptures. There, in the very words of the Holy Spirit, she sees depicted the Plan of Redemption and the Messias who is to carry it out. So as to lose nothing of the divine beauty of these truths, she retains the words of the Divine Author and incorporates them into the liturgy.

Among the rich results of this incorporation are the *O Antiphons* of the Advent Office. They are so called because each antiphon begins with this interjection of wonderment. There are seven in all, one being chanted on each of the *Greater Ferias*, as the seven days immediately preceding the vigil of Christmas are called. Although the exact origin of these antiphons is not known, their use in the Church as early as the eighth century is certain. Their number was increased at times in certain localities. Thus we find that for

some time during the Middle Ages two were added, one addressed to the Blessed Virgin and one to the Angel Gabriel. For the greater part, however, their number has remained fixed at seven.

They have always been chanted with special solemnity, although the ceremony accompanying the chant has not always been uniform. In some choirs they were chanted by the seven oldest members of the community, beginning with the oldest on the first day and ending with the seventh on the last day. Their position in the Office as the *Magnificat* Antiphons gave occasion for added solemnity because of their proximity to this beloved canticle of Our Lady. In some places each antiphon was sung three times by the entire choir: before the *Magnificat*, and before and after the concluding *Gloria Patri*.

The reason for this solemnity becomes evident when we examine the antiphons. It has been truly said that the sight of the marvelous leaves one speechless, yet demands an expression of admiration. As he gazes in wonder, a sigh rises from the inner depths of his being, and the one word that escapes him is, "—Oh h h!" The Church, seeing the infinite wisdom of the Divine Plan and the ineffable beauty of the Redeemer, puts this word on the lips of her ministers to impress us with the beauty of the object of her contemplation. During the greater part of Advent she has been gazing upon the God Incarnate, Whose coming she is to celebrate on Christmas Day. What she sees causes, as it were, a stir of admiration that rises inarticulate until it bursts forth on each of the last seven days in the solemnity of the *Greater Ferias*. Each day she addresses the Messias with a new title. Each day she tells us, in the words of the Holy Ghost, something about this Messias and the unfolding of the Plan of Redemption, and with increasing desire addresses her Saviour with a plea to come.

In their concise brevity these antiphons are, as it were, a silhouette of the full rich portrait of the Divine Plan of Redemption. To fill out the delicate lines of this silhouette, we have only to go to their source, the Sacred Scriptures. Guided by the fine lines of the O Antiphons we can see the gradual revelation of the divinely designed masterpiece, the Redemption, and see in it all the shades and colors with which the Divine Author of the Sacred Scriptures chose to depict it. When we have seen this whole Scriptural picture we will join in the "O" of admiration at its perfect fulfillment, the Emmanuel in the arms of Mary.

O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem fortiter, suaviterque disponens omnia: veni ad docendum nos viam prudentiae.

O wisdom, which hast proceeded from the mouth of the Most High, reaching from end to end mightily and ordering all things sweetly, come and teach us the way of prudence.

The will of God is eternal. Before all time, God decrees the Redemption of man. Although the fulfilment of that decree has its beginning in time, the plan is in the Divine Mind from all eternity, disposing all things for the unwavering fulfilment of the redemptive mission. This mission is to be accomplished by Divine Wisdom Itself, the Eternal Word, Who is the Son of God, generated eternally in the bosom of the Father.

Thus Wisdom speaks to us in the Old Testament: "I come out of the mouth of the Most High, the firstborn before all ages" (Eccl. 24/5), that "reacheth therefore from end to end mightily and ordereth all things sweetly" (Wis. 8/1).

The temporal realization of the redemptive plan had its radical beginning in the garden of Eden, when Adam and Eve, by their sin, occasioned the need for a Redeemer. Death became the lot of man, and his body was destined to return to the earth from which it came. Man's final resurrection from the dead would be guaranteed only after grace had been won for him by the Messias Who was to come.

Although God disclosed the eternal secret in Paradise immediately after the first sin, it does not seem to have been realized by men before the time of Abraham. To Abraham God gave the Promise when He said, "In thy seed shall all the nations be blessed" (Gen. 28/18). Later it was Isaias who reminded his people of the Promise. "Be comforted, be comforted, my people, saith your God. . . . Knowest thou not or hast thou not heard? The Lord is the everlasting God, Who hath created the ends of the earth. He shall not faint nor labor, neither is there any searching out of His wisdom" (Isa. 40/1, 28).

The first antiphon thus gives us an inkling of what is to follow. It leaves us in the position of one who is told that something wonderful is going to happen, without having more than an intimation of what it will be. Until we have studied the other antiphons, we shall not appreciate the beauty of this one, any more than one can appreciate the music that haunted a Bach or a Beethoven until he has heard it played. When we have seen them,

we shall look back, as the Church does, and glorify the Eternal God. We shall ask Him to come and fulfill in our hearts the promise He makes to His children: "I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age" (Eccl. 24/46).

O Adonai, et dux domus Is-
rael, qui Moysi in igne flammea-
rubi apparuisti, et ei in Sina
Legem dedisti: veni ad redi-
mendum nos in brachio ex-
tentio.

O Adonai, and Leader of the
House of Israel, Who didst ap-
pear to Moses in the red fire of
the burning bush, and didst
give him the Law on Sinai,
come and redeem us in Thy
outstretched arm.

O Adonai! This name was not known by Abraham, or Isaac, or Jacob. It was first heard by Moses in Egypt, where God's chosen people were living in slavery. When the time came to lead them out of Egypt, God appeared to Moses in a burning bush. "And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt. . . . God said to Moses: "I AM WHO AM." He said: Thus shalt thou say to the children of Israel: He Who Is hath sent me to you" (Exod. 3/2, 14). Some time later God again appeared to Moses. "The Lord spoke to Moses, saying: I am the Lord that appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name *Adonai* I did not show them. I am the Lord your God Who will bring you out of the prisons of the Egyptians: and will deliver you from bondage, and redeem you with a high arm and great judgments. And I will take you to myself for my people" (Exod. 6/2, 3, 6, 7).

The exodus from Egypt began. Under the leadership of Moses and Aaron the Israelites undertook the trek through the wilderness. Their wandering brought them to Mount Sinai where, as the antiphon states, they received the Law from God. "And when Moses had brought them forth to meet God from the place of the camp, they stood at the bottom of the mount. And all Mount Sinai was on a smoke: because the Lord had come down upon it in a fire, and the smoke arose from it as out of a furnace. And all the mount was terrible. . . . And Moses said to the people: fear not, for God is come to prove you, and that the dread of Him might be upon you, and you should not sin" (Exod. 19/17, 18; 20/20). It was here that the world received the Mosaic Law.

"And the Lord said to Moses: write all these words by which I made a covenant both with thee and with Israel" (Exod. 34/27). The Ark of the Covenant was built. The Holy of Holies was established, and God took up His abode among His people. Henceforth, the *shekinah*, God's special Presence, hovered over the Ark of the Covenant until the day of Calvary. With the death of Christ the Mosaic Law was abrogated, and God withdrew His Presence from the Jewish Temple.

O Radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

O Root of Jesse, Who standest as a sign of the people, before whom kings will not open their mouths, to whom the nations will pray, come to free us; do not tarry any longer.

In this antiphon we have our first view of the Messias. We know from St. Luke's Gospel how it came about that Jesus was born in Bethlehem. It was because His mother, Mary, and her spouse, St. Joseph, were of the house of David. They must, therefore, go to Bethlehem, to the place where King David was born, to be enrolled according to the decree of Caesar Augustus. Thus the Gospel narrates what the Old Testament prefigured. The Messias was to be of the seed of Abraham, of the house of David. David, a son of Jesse, was called from the pastures and his flocks near Bethlehem to become the second king that God gave to the Israelites. He was the first powerful king of a united Israel.

Let the Sacred Scriptures tell us of David's holy Progeny, the Anointed One from out of the root of Jesse. "And there shall come forth a rod out of the root of Jesse: and a flower shall rise out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and of Godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of his eyes, nor reprove according to the hearing of his ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth: and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: and faith the girdle of his reins" (Isai. 11/2-5).

The second clause of the antiphon, "before whom kings will

not open their mouths," suggests the prefiguration in the Book of Job: "The young men saw me and hid themselves: and the old men rose up and stood. The princes ceased to speak, and laid the finger on their mouth; the rulers held their peace; and their tongue cleaved to their throat. The ear that heard me blessed me: and the eye that saw me gave witness to me, because I had delivered the poor man that cried out; and the fatherless, that had no helper. The blessing of him that was ready to perish came upon me; and I comforted the heart of the widow. I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem. I was an eye to the blind, and a foot to the lame. I was the father of the poor" (Job 29/8-16a).

As the rest of the antiphon indicates, the Messias appears before His people as the eternal way of salvation—and here the antiphon gives the figure of the Passion of Christ. The sign of salvation is the cross, and the redemptive act is the crucifixion, which was consummated on Calvary and is perpetuated in the Holy Mass. "In that day, the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech: and his sepulchre shall be glorious" (Isai. 11/10). "He shall grow up as a tender plant and as a root out of the thirsty ground. There is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him. Despised and the most abject of men, a man of sorrows and acquainted with infirmity. . . . He was wounded for our iniquities: He was bruised for our sins. The chastisement of our peace was upon Him: and by his bruises we are healed. . . . The Lord hath laid on Him the iniquity of us all" (Isai. 53/2, 3, 5, 6). "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation. For my name is great among the Gentiles, saith the Lord of Hosts" (Malach. 1/11).

O Clavis David, et sceptrum
domus Israel, qui aperis et
nemo claudit, claudis et nemo
aperit: veni, et educ vincitum
de domo carceris sedentem in
tenebris et umbra mortis.

O Key of David, and scepter
of the House of Israel, who
openest and none shutteth,
shuttest and none openeth,
come and lead out the van-
quished from the house of im-
prisonment, sitting in darkness
and in the shadow of death.

As the somber hues of a painting accentuate the brighter

coloration and bring out the beauty of the whole, so does the misery of man bring out the mercy of God. In this antiphon, the Church shifts her attention from the merciful God to the object of His mercy. Yet the sight of man's wretchedness does not leave her dejected, for she is consoled by this new title, by which she expresses hope in the power and mercy of the Redeemer. He is the key that will open the prison of sin, where man sits in the darkness of ignorance and in the shadow of eternal death. With singular effectiveness she reminds us of the figure preserved for us by Isaias the Prophet, and contrasts it with the pathetic condition of the Israelites in the Babylonian captivity.

Isaias lamented the devastation of Juda. In this lamentation he was comforted by God's repeated promise. This promise is clothed in the figure of the substitution of Eliacim for Sobna as a priest in the Temple of Jerusalem. "I will clothe him with thy robe, and will strengthen him with thy girdle, and will give the power into his hand: and he shall be as a father to the inhabitants of Jerusalem and to the house of Juda. And I will lay the key of David upon his shoulder: and he shall open, and none shall shut; and he shall shut, and none shall open" (Isa. 22/21, 22). Our Lord confirmed this prefiguration when He spoke to Saint John the Evangelist in a vision on the Island of Patmos: "And to the Angel of the Church of Philadelphia write: these things saith the Holy One and the True One, He that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth" (Apoc. 3/7).

At this time God's chosen people were, in the words of the antiphon, "vanquished" and in "the house of imprisonment." They were the slaves of King Nabuchadonosor of Babylon in the valley of the Euphrates. It is of this dark hour that the Psalmist sings: "Upon the rivers of Babylon, there we sat and wept: when we remember Sion. . . . For there they that led us into captivity required of us the words of songs. How shall we sing the song of the Lord in a strange land?" (Ps. 136/1, 3, 4).

Once more Isaias reassures us. "Incline your ear and come to me. Hear and your soul shall live. And I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles" (Isa. 55/34). The day will come when God's people will again sing the Psalmist's words of thanksgiving: "For he hath satisfied the empty soul, and hath filled the hungry soul with good things; such as sat in darkness and in the shadow of

death, bound in want and in iron. . . . They were weakened, and there was none to help them. They cried out to the Lord in their affliction; and He delivered them out of their distresses. And He brought them out of the darkness and the shadow of death and broke their bonds in sunder" (Ps. 106/9, 12, 13, 14).

O Oriens, splendor lucis aeternae, et Sol justitiae, veni et illumina sedentes in tenebris, et umbra mortis.

O Oriens, splendor of eternal light, and Sun of Justice, come and enlighten those who sit in darkness and in the shadow of death.

With the edict of Cyrus, the Babylonian captivity came to an end. The children of Israel were permitted to come out of the murkiness of bondage into the light of freedom. Here we have an historical figure interwoven with the incipient signs of the actual fulfilment of the saving promise.

The dawn of redemption was drawing near. The light of the Sun of Justice was beginning to dispel the gloom of banishment. Even during the exile, Daniel and Ezekiel had prophesied to the people the salvation to come, and the sustained hope in the promise prevented a complete blackness in the caverns of despair. But after the exile, we find the prophets Zacharias and Malachias uttering new prophecies, directing their people's gaze to the Sun of Justice, the Rising One. "Hear, O Jesus, thou high priest, thou and thy friends that dwell before thee, for they are portending men.¹ For behold, I will bring my servant the Orient"² (Zach. 3/8). "Behold a man, the Orient is his name" (Zach. 6/12). "For behold the day shall come kindled as a furnace: and the proud and all that do wickedly shall be stubble. . . . And unto you that fear my name the Sun of Justice shall arise" (Malach. 4/1, 2). These prophecies recall the following words of Isaias: "At the first time, the land of Zabulon and the land of Nephtali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded. The people that walked in the darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as con-

¹ These men, by their words and actions, are to foreshadow wonders that are to come. *Comm. Douay version*, p. 899.

² Christ according to His humanity is the servant of God. *ibid.*

querors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden and the rod of their shoulder, and the sceptre of their oppressor, thou hast overcome" (Isa. 9/1-4). Christ fulfilled this prophecy when "leaving the city of Nazareth, he came and dwelt in Capharnaum, on the sea coast, in the borders of Zabulon and of Nephthalim, that it might be fulfilled which was said by Isaías the prophet: Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: the people that sat in darkness hath seen a great light: and to them that sat in the region of the shadow of death, a light is sprung up" (Matt. 4/13-16).

The second half of the antiphon is a prayer similar to the prayer ending the preceding antiphon. But we notice a significant change. The Church no longer says: "come and lead the vanquished out of the house of imprisonment," but: "come and enlighten." She says it, not in an agony of discouragement, but with a hope that is the harbinger of joy; and we look forward out of the palling darkness, as she says with the Psalmist: "Consider and hear me, O Lord my God, enlighten my eyes that I may never sleep in death" (Ps. 12/4). With a holy anticipation she calls to mind the words of the priest, Zachary, who, at the birth of his son, John the Baptist, prophesied: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation to his people, unto the remission of sins. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: to enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace" (Luke 1/76-79).

O Rex gentium, et desideratus earum, lapisque angularis, qui facis utraque unum: veni et salva hominem, quem de limo formasti.

O King of nations, and desired of them, and the cornerstone, who dost make both one, come and save man whom thou hast formed of slime.

The remaining centuries of the Old Testament could now be counted on one hand. As they slowly moved into the past, the attention of the Jews turned more and more to the King who was to come. The conquest of Alexander came and went. The Jews looked for their new King who would come and free them, but His coming remained only a promise. Once more they were put under a foreign hand, when Pompey made them a part of

the Roman empire. With great longing the people wished for the King who would liberate them from the hated oppressor and establish once and for all the mighty kingdom of Israel.

One day a wise man had a vision. Exactly who he was or where he lived we do not know. We do know that, with companions who had shared his vision, he set out on a westward journey to find a Child and adore Him. The question these wanderers would ask was: "Where is He that is born king of the Jews? For we have seen His star in the East, and are come to adore Him" (Matt. 2/2, 3).

"King of the Jews!" The Redeemer is about to come! Christ is King of the Jews, and much more. For God had promised to Abraham: "In thy seed shall all the nations of the earth be blessed" (Gen. 22/18). The antiphon, therefore, calls Christ the King of the Nations. He would establish a new kingdom in which men of all races and times would be His willing and loyal subjects. "There is none like to Thee, O Lord: Thou art great, and great is Thy name in might. Who shall not fear Thee, O King of Nations, for Thine is the glory" (Jer. 10/6, 7).

"For thus saith the Lord of Hosts: yet one little while and I will move the heaven and the earth and the sea and the dry land; and I will move all nations: and the desired of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts" (Aggeus 2/7, 8).

At this point the antiphon warns us lest we deceive ourselves. For we will be disappointed if we are looking for the splendor of an earthly palace. Two words, *lapisque angularis*, the cornerstone, give us the key to the true state of things. To the worldly minded the King of Nations will indeed be an enigma, for His kingdom is not of this world.

To those whose vision is shackled to the material, sensual aspect of things. He will be an imposter whose doctrine and miracles will not elicit in them the response of faith and love. But even while they are plotting to indict Him for blasphemy and remove Him from the world, He will dig deep down into the heart of humanity. There He will lay the foundation of His heavenly kingdom the Church, of which He Himself will be the cornerstone. He will build it upon Peter, the Rock, and will rule it through His visible vicar. Saints will proclaim His mercy, and sinners will decry His justice. Christ, the Redeemer and ruler of all men, will thus stand forever before the questioning minds of sinful men as the reconciler of divine mercy and justice.

"The stone which the builders rejected: the same is become the head of the corner" (Ps. 117/22). "Go and say to My servant David: . . . I will raise up thy seed after thee, . . . and I will establish his kingdom. He shall build a house to My name and I will establish the throne of his kingdom forever" (2 Kings, 7/5, 12, 13). "I have sworn to David My servant: thy seed will I settle forever. And I will build up thy throne unto generation and generation. . . . I will not lie unto David. His seed shall endure forever. And his throne as the sun before Me, and as the moon perfect forever" (Ps. 88/4, 5, 36, 37, 38). "Surely His salvation is near to them that fear Him: that glory may dwell in our land. Mercy and truth have met each other: justice and peace have kissed. Truth is sprung out of the earth: and justice hath looked down from heaven" (Ps. 84/10, 11, 12).

O Emmanuel, Rex et legifer
noster, exspectatio gentium et
Salvator earum: veni ad salvandum
nos, Domine Deus noster.

O Emmanuel, our King and
lawgiver, the expectation of the
nations and their Saviour: come
and save us, O Lord our God.

God is with us!

Any attempt to comment here would be like casting a pebble upon the motionless crystal surface of a mountain lake reflecting the scenery mirrored in it. As one looks up from the lake to see the reality it reflects, so must we turn from the words of the antiphon to the words spoken by the Holy Ghost in the Old and New Testaments.

"Behold a virgin shall conceive and bear a Son: and His name shall be called Emmanuel" (Isa. 7/14).

"For a Child is born to us, and a Son is given to us, and the government is upon His shoulders: and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David, and upon His kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and forever" (Isa. 9/6, 7).

"Drop down dew, ye heavens, from above: and let the clouds rain the just. Let the earth be opened and bud forth a Saviour" (Isai. 45/7).

"And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. . . . And the angel said to her: fear not, Mary, for

thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son: and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever. And of His kingdom there shall be no end. . . . And Mary said: Behold the handmaid of the Lord: be it done unto me according to Thy word" (Luke 1/*Passim*).

"Behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call His name Jesus. For He shall save His people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with Child and bring forth a Son: and they shall call His name Emmanuel*, which being interpreted is, *God with us*" (Matt. 1/20-23).

"And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall He come forth unto me that is to be the ruler in Israel" (Micheas 5/21).

"And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born Son and wrapped Him up in swaddling clothes and laid Him in a manger" (Luke 2/6, 7).

NEW BORN AND NEWLY DEAR

DOMINIC DOVER, O.P.



YOU MAY TEST a man, a people, a society, by the way they sing of Christmas. For of all the feasts that have come with Christ and Christianity none has such deep roots in human things. This is not surprising because it is God's own humanism that is made manifest in Christmas, the true exaltation of man in the Incarnation. If religion and the faith have penetrated your way of life, Christmas will reveal it. If Christmas is gone because Christ is gone, you will be found out when you try to speak of the mock Christmas that is left.

Sing out in terms of a mighty and simple faith, as does the unknown author in the ancient Carol:

*He came all so still
Where His mother was
As dew in April
That falleth on the grass.*

No one will mistake your meaning. The faith is presupposed. It is as intimate and as clear as the air you breathe. The old carols all have this matchless quality of saying something which everyone believed and yet not being ashamed to say it again; then, what is more, saying it well, with no trace of cant or tediousness, but with gayety and simplicity, and just a touch of pity.

*When 'twas bitter winter
Harmless and forlorn
In a star-lit stable
Christ the Babe was born.*

This is a far cry from the sophisticated dirge of one of the poet laureates of our own time:

*God rest you, merry Innocents,
While innocence endures.
A sweeter Christmas than we to ours
May you bequeath to yours.*

Thus does a worldly generation accuse itself before its children. This is not the final or exclusive tribute of our age but it is representative. One wonders what has happened in the great interval between the ancient carols and this modern lament.

Is it a process something like this: from Faith strong to Faith weak, to no Faith with yet a good measure of sentiment, to a last residue of sentiment, to sentiment played upon by professional commerce, to a candid cynicism, to what? Let the songs of Christmas tell the tale, or at least suggest what might have happened.

It is discouraging to begin with another one of our contemporaries, but it may be nonetheless helpful. Franklin P. Adams, with wry humor but great truth, has described the impact of Christmas on our workaday world.

"Christmas is over and Business is Business." To which we might add: Business is Business especially during the Christmas season; thus commemorating that elaborate commercial festival which closes out the calendar year. Logically, as we have seen, the next step is cynicism and pure negation, but this stage is seldom reached in fact because even the merchantile demiurge of Gross Sales reflects genuine and widespread sentiments of goodness and generosity.

But again we ask: what goes before this? What leads to this last act of rejection, or the next-to-last act of exploitation? In answer we can say this much. The unregenerate humanist has had his part. In any age his Erasmian calm is a kind of popular exemplar of right conduct; so it is not surprising that he is found to be playing a very special rôle in the evolution of that Christmas of the latter times which is looked upon as the perfect festival of humanism. Sometimes he speaks carefully and even tenderly of what he loves most in this delightful season.

"I have often thought," says Sir Roger," in Addison's *Spectator*, "it happens very well that Christmas should fall out in the middle of winter." Dickens, who is the most charming spokesman for the bourgeois Christmas, would describe such a man by saying: "It was always said of him that he knew how to keep Christmas well." And, in the words of his Doctor Marigold, he would fill out all the elements of the portrait. "Many merry Christmases, friendships, great accumulation of cheerful recollections, affection on earth, and Heaven at last for all of us."

With this much evidence we can at least suggest a line of development, or of deflection. Draw a line from the cold of the stable to the warmth of the Good News, and then draw another from the

refreshing cold of winter to the warmth of a good fire. Is the same ground transversed, even by analogy? And yet this latter is the path we know best, for it runs through the very center of the Anglo-Saxon tradition. It bespeaks a solid and orderly humanism to which Christmas comes as a feast of completion. Once every year a sifting is made in society and the magnanimous man, in one of those rare moments when justice reigns on earth, achieves his rightful eminence, amid occasional cries of "Humbug." Describe this Christmas in the Romantic ballad of a Sir Walter Scott and you have the perfect formula.

*England was merry England when
Old Christmas brought his sports again,
'Twas Christmas broached the mightiest ale,
'Twas Christmas told the merriest tale;
A Christmas gambol oft could cheer
The poor man's heart through half the year.*

Yet this implies a strange admixture. We feast for the worthiest cause, and yet forget the joy of the cause in the great joy of the feast. More subtle lyricists like Leigh Hunt have remained entirely true to the later tradition in treating of this point. Thus does he praise Christmas:

*Glorious time of great Too-Much,
Right thy most unthrifty glee,
And pious thy mince-piety.*

Perhaps the poet is only mocking the unseemly marriage between Epicurus and the Christian feast. But he expresses an authentic sociological device of the genteel tradition. "Right" it must be, and "pious" too, for it is a holy season. But its true glories are the glories of the table; its glee a bare echo of the glad tidings so unthrifitly bought by a God who emptied Himself and took the form of a slave. However gently you choose to interpret the satire on "mince-piety," it does connote what the bourgeois Christmas has become. So much so that in our own times Arthur Guiterman could write "A True Bill Agaynst Christmasse" on these very grounds.

*"Ye Tables groan before ye Feaste,
Ye Feasters groan thereafter."*

This is, of course, one step removed from the Christmas of Dickens, with its "friendship . . . cheerful recollections, affection on

earth," and by comparison Dickens is an angel of Light and a true guardian of the tradition. And yet the two stand in the same line of deflection. For you cannot ask mere sentiment to sustain the weight of such joy as has accumulated round this feast without inviting a sort of material critique of Christmas, in which its deepest meaning is reduced to, and ultimately explained by, that which is least in it, but most easily understood, namely, the feast. In this inversion not only does the symbol become the thing symbolized, but the symbol itself is emptied of all spiritual content.

And yet even sentiment, or the joyous roots of feasting, tend to give way today to the enormous commercial ritual which has grown round Christmas like the mature elaboration of a materialist Liturgy. Christmas is central to the mercantile spirit because it adds to the mere fulfilling of human needs, which is the true *raison d'être* of organized commerce, the prospect of a yearly campaign of super-buying founded not on needs but on outright gratuitous spending. This is the Empyrean heaven of Commerce, the great unforeseen windfall, a yearly act of supererogation which is the one truce in the daily war between buyer and seller. But is it unforeseen? Or is it not so clearly anticipated as to admit of a decisive campaign of stimulation based on fear, in which everyone must meet a deadline that cannot be put off without disgrace? There is a great foundation of human joy and human generosity that underlies and supports this vast structure and everywhere its saving grace is that it signifies a love for children. But it has grown to such proportions that the sentiment which is asked to support it must be forgiven its frequent recourse to cynicism; and, sad to say, it must be forgiven its grievous oblivion of what Christmas really means.

Yet it is possible to remember. It is possible to feast and rejoice and still remember. There is even proof that the merry bourgeois at the warm fire has not always forgotten why he is feasting. He is described in Spenser's "Faerie Queen."

*And after him came next the chill December:
Yet he, through merry feastings which he made
And great bonfires, did not the cold remember;
His Saviour's birth his mind so much made glad.*

This strikes a harmonious note in the Christian soul that knows when to feast and when to be glad, and why. But this harmony is a fine and tenuous thing, and who can achieve it? For it may be that this portrait expresses the true crisis of humanism. Can it be that man

will sit content, warming himself with the good things of this earth, and still remember Christ? Or must he be driven out of the inns like Joseph and Mary before Christ will be born in him? If one thinks that Chesterton and not Dickens is the great spokesman for Christmas, he may find an answer in "The House of Christmas."

*There fared a mother driven forth
Out of an inn to roam.
In the place where she was homeless
All men are at home.*

Is the home we surely seek only built out of our homelessness?

If this is so, then we can understand why we find in the old carols, and perhaps in them alone, the authentic tradition of Christmas song. There is an unspoken austerity in them, a clearing away of non-essentials. They possess a keenness that turns into warmth; and this is the sign of true austerity.

*He came all so still
Where His mother was
As dew in April
That falleth on the grass.*

*Mother and maiden
Was never none but she;
Well may such a lady
Goddes mother be.*

What a great consolation it is to realize that in every age this song has been sung! And wherever it is sung we hear the echo of the ancient carols. For it seems that all those who write of the true Christmas have such a deep sense of tradition, or are so affected by the unutterable, humbling mystery of the feast, that they dare not speak save in the simplest accents, and in the cleanest, purest, meter. Every poem is a carol.

*Born in a stable
Cradled in a manger,
In the world His hands had made
Born a stranger.*

Such a tradition, handed on by a Christian Rosetti, seems never to have been touched by time, for in our own day Alice Meynell could write:

*New every year
New born and newly dear,
He came with tidings and a song,
The ages long, the ages long.*

Is there not a key here to the question of continuity? Christmas is, not was. For if it means Christ it does not pass into the dullness of a memory which forgets carnivals and gift-giving. There is only one Gift; and this has been given to us "the ages long." That one Gift, always newly born, newly dear, is "That Holy Thing" which George Macdonald sang of in a carol which is more polemic than its 15th century models yet which retains all their charm and quiet gravity.

*They were all looking for a king
To slay their foes and lift them high;
Thou cam'st a little Baby thing,
That made a woman cry.*

Whatever time and social evolution have done to Christmas in other quarters, they have not touched the Christmas of the carols. These tender verses are the stones that cry out in the market-place, calling men to recognize Christ. In their own unassuming way they preach the Good News, as do the great simple Christmas hymns of the Liturgy, their true source and exemplar. For in the mirror of the Liturgy the real nature of the carols is seen. An aesthetic delight, they are something much more. They speak to the heart. They are direct, devotional, evangelical. Their spirit is the gentle but impassioned spirit of the *Laetabundus*—that magnificent Sequence in the third Mass of Christmas.

*Infelix propera
Crede vel vetera
Cur damnaberis,
Gens misera?
Quem docet littera,
Natum considera;
Ipsum genuit puerpera.
Alleluia.*

*No longer then delay;
Doubt not what legends say;
Why be cast away,
A race forlorn?
Turn and this Child behold—
That very Son of old
In God's writ foretold,
A Maid hath borne.*

LOVE WITHOUT MEASURE

CHRYSOSTOM O'BRIEN, O.P.



N OCCASIONAL GLANCE into the unclouded mirror of childhood's simplicity is often rewarded with a clear cut vision into the heart of man. The child's simple, open reactions to his childhood experiences fashion a finely detailed miniature of man's inner self. An example of this is found in the young boy recently punished by his father. For a short time that seems endless the boy sits uncomfortably, afraid even to look at his father, in an agony of suspense. Separation, estrangement from his best friend, his dad, fills his heart with gloom. Then suddenly, the sound running through him like an electric shock, he hears his father's voice. It is filled with kindness; in a second the youngster flings himself into the warm clasp of his father's arms and the tears that come feel good, for they spring from the realization of his father's love for him. After that his little world seems very bright, for he knows that he is loved.

At Christmas time in the hearts of men of good will there is warmth; on their countenances a sparkling smile. Whether we walk along the voiceless cloisters of a Trappist-monastery, or step into the sanctuary of a Christian home, ringing with children's laughter, an atmosphere of joy prevails. In the hearts of men there is a gladness that makes the whole world seem to be a bright pageant. We can look back to the child's heart, exultant in the restoration of his father's love, for an explanation of this. Somehow at Christmas, consciously or unconsciously, men recapture the suspense of the long years of exile, when the human race, fallen slaves to sin, lay captive behind the ugly barrier flung up between man and God, his loving Father. Recaptured, too, is the thrill of joy that filled the hearts of certain poor shepherds when, following out the directions of the angel, they went over to Bethlehem. For as men gaze upon the divine simplicity of Christ's Nativity, they see in it the beginning of reconciliation with their Heavenly Father. And their hearts throb with joy, a joy that is rooted in the realization that they are loved by God, the Greatest Lover, and loved with the greatest love.

GOD LOVED US

Love is one of those intangibles that eludes the fingers of the mind seeking to tie it into the neat package of a verbal description. True love, the love that so ennobles human life with shining heroism and self-sacrifice, is the heartfelt wish of a good for the one loved. But it does not stop there; in utter selflessness it tries to do something towards achieving that good. Such a love is not unworthy even of God. In fact Divine Love is the perfection of this benevolent love; for when God wills someone a good, by the very fact of His willing it, this good is realized. By no means, then, is it a mere figure of speech to refer to God as "the Greatest Lover." He Whose will is the cause of every good in the entire universe, whether it be the awesome majesty of the seas or the bright innocence of a child's smile; Who does not fall in love with things because they are good, but Whose love makes them good—He certainly is in the most real sense the Greatest Lover.

Since to love is to will someone a good, and since God's love causes the good which He wills, the greater the good received from God, the greater is the love God has shown. Man, then, reigning at the very pinnacle of all visible creation, just a little less than the angels, God has loved profusely. So much is true even considering the merely natural gifts bestowed upon man. Face to face with the fact of the Incarnation of the Son of God, however, we are at a loss to calculate the breath-taking lengths to which God has gone in His love for men. Saint Thomas Aquinas, ever sober and restrained in his choice of words, can still find but one word descriptive—and this in only a negative way—of this love. He calls it *immense*, using the word in its literal meaning—"without measure." How indeed can we measure this love, when it has given to us God's Only Begotten Son; when it made such a gift, not to devoted friends, but to wretchedly unworthy enemies? To consider in some detail, nevertheless, the condition of the beneficiary of God's love and the inestimable value of His Gift, though it will never reveal the fulness of the Divine Love, will at least dazzle us even by the limited view it gives of Divine Love's immensity.

WHEN WE WERE DEAD IN SINS

"But God (Who is rich in mercy) for His exceeding charity wherewith He loved us, even when we were dead in sins, has quickened us together in Christ (by Whose grace you are saved")

(Eph. II, 4-5). Among men there is awe, reverence in the face of the heroic sacrifice of a mother for her children; selfless devotion of a soldier on the battlefield towards a fellow combatant elicits the plaudits of the whole nation. And this is as it should be. Most of us, however, are at a complete loss either to comprehend or to explain a love that is showered upon one who in the past has shown naught but ingratitude and contempt; who has acted as an enemy. After Adam, man in the very strictest sense was God's enemy. The head of the human race, resplendent in the array of grace, virtue, knowledge, freedom from pain and death, with which God's love had adorned him, deliberately rejected God by sinning. Of all the creatures of the visible world, it was the noblest, the one whom God had most exalted, that rebelled against Him. Adam did it; his children were frequent and faithful imitators.

Sin's violation of Divine Justice could not be repaired by any man-made indemnities, for the debt was so much bigger than man; it was infinite. In simple justice God could have exacted the punishment due to sin—eternal damnation for all the sons of Adam. Instead He chose the line of love and mercy. Man, his enemy, besmirched with the mark of rebellion against Him, God embraced with an unfathomable love. "God so loved the world as to give His Only Begotten Son: that whosoever believeth in Him may not perish, but may have life everlasting" (John, III, 16). Saint John Chrysostom thus explains these words: "For by the expression 'so loved' and that other 'the world,' He shows the great strength of His love. Large and infinite was the interval between the two: He the Immortal, Who is without beginning, the Infinite Majesty; they (the world) but dust and ashes, full of ten thousand sins, who, ungrateful, have at all times offended Him; and these He 'loved.'"¹

THE GREATEST GIFT

To us who are so far removed from the days when man was no longer God's friend, it is perhaps difficult to appreciate what it was like to be the accursed enemy of Divine Justice. What must penetrate directly to our hearts, however, warming them with the realization of God's love, is the magnificence of the Gift which He gave. "Love's proof is love's deeds," says Saint Gregory the Great. "God so loved the world as to give His Only Begotten

¹ Homily on John, *loc. cit.*

Son." Christ, the Word made flesh, is the Incarnate proof of God's love for men.

In the Most Blessed Trinity there is but one Son, so precious to the Father that from the love between Father and Son there proceeds the Third Divine Person, the Holy Spirit. The intense devotion of parents towards an only child is but the faintest shadow of the Father's love for His only Begotten Son. Yet it is this Son, His most priceless possession, that the Father bestows upon man. Such unstinting generosity is proof positive of God's love for us. Even granted that in His goodness God wished to save His enemy, man, He could have done it by a limitless number of ways. To show us that His love would stop at nothing, He sent His Only Begotten Son.

As we ponder over the gift that God's love bestowed upon us, we are staggered by the import of the truth that it was His Only Begotten Son. When we say that God gave His Only Begotten Son we are saying that what was given was the Eternal Word, God with the Father, equal to Him in all things. "In the beginning was the Word, and the Word was with God: and the Word was God. . . . And the Word was made flesh and dwelt amongst us" (John I, 1, 14). The consequences of this are the very heart of Christianity. First of all, human nature was raised from its misery to personal union with Divinity in the Person of the Son of God. As a result human nature has a new Head; in place of Adam, whom God had made a glorious chieftain, but who descended to become the father of a race of slaves, we now have Christ, the brightness of the glory of the Father and the figure of His substance. "By whom he hath given us most great and precious promises, that by these you may be made partakers of the Divine nature" (II Petr. I, 4). Because Christ, our Head, has personally united our nature to Himself, there has been opened to us, His members, a share in His Divine Nature. As the head is so vital a source of life to the body, so Christ is to us the source of that sharing in the Divine Life which is grace. In Him, the Son of God, is the plenitude of all grace—"we have seen Him, full of grace and truth"; from Him all His members receive grace, which, since He is God, He has the power to cause—"and of His fulness we have all received." "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be, the sons of God" (I John III, 1).

Because it was His own Divine Son that God gave us, moreover, the human race has been adorned with that glory which is

Mary, the Mother of God. Try as we might we never could have made preparations befitting the coming of the Son of God. The Love which bestowed Him also saw to the preparations—"Love has been its own architect." Since His Son was to become man, to be born of woman, God fashioned in unsurpassed beauty Mary, Immaculate Maiden and Mother of God. Ours then is the glory of having one of our race who, by reason of her rôle as Mother of God, is more resplendent in grace than all the choirs of angels taken together. Aptly the Church applies these words to Mary: "Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation" (Judith XV, 10; XIII, 23).

In addition, the pure heart of Mary, the first to thrill at the abundance of God's love for men, was filled with a share in that love. She who was so intimately associated with the coming of Christ, is no less intimately associated in the purpose of that coming, the salvation of men. She who is the mother of Christ, Our Head, is also the mother of us, His members. Thus the same Love that exalted her to be the Mother of God, has made her the Mother of men.

Fully to portray the consequences of God's Love in giving us His Only Begotten Son would be to elaborate upon all the mysteries of the Faith, for Christ is the centrepiece of the whole Divine Plan. A mere summary, however, of what His dwelling among us means to us will add further emphasis to the magnitude of the Divine Love in the Incarnation. Because they were the actions of a Divine Person, every deed of Christ was of infinite value. The merits which He thus won have made possible to us a life patterned after the example He set. Because He is the Son of God, He is the unswerving Way, the Infallible Truth, the Immortal Life. Who follow Him walk not in darkness. We who once groped blindly in the darkness sin had cast upon our minds, have seen the Light of the world. What is more, our crippled wills can be made straight, our weakness cured, by Him Who is the Divine Physician. He is, above all, our Champion, for by His Cross He offered an infinite sacrifice to atone for the infinite debt of man's sins, thus assuring to all whom the power of that Cross touches, final victory, the victory of the "Resurrection and the Life."

As the final consequence of God's giving His own Son, we may mention Christ's own final gift, the Holy Eucharist. Only because Christ is the Son of God could He have conferred so tre-

mendous a gift, for to institute the Blessed Sacrament was an act of Divine Power. Often have the Fathers of the Church referred to the Holy Eucharist as the continuation and multiplication of the Incarnation, the prolongation of Christ's abode among us. Under the appearances of bread and wine, the Incarnate Word, though He ascended to the Father, yet remains with us, Body, Blood, Soul and Divinity. Thus ever close to us, He Who is our Head, the Source of our life, has made possible our constant communication in the inestimable blessings of the Incarnation.

CONCLUSION

"All the ends of the earth have seen the salvation of Our God: sing joyfully to God all the earth. . . . A sanctified day hath shone upon us: come ye gentiles and adore the Lord, for this day a great light hath descended upon the earth" (Ps. 97). On Christmas day the hearts of men of good will sing out with joy in the light that has descended upon the earth, the light of God's love for men. Vanished is the pall of gloom spread by the sense of being God's enemy. Dispelled by Christ's birth, this gloom has been replaced by the joyous assurance of God's love for men. Never can the joy of Christmas become empty or hollow, for the treasures of Christ Whom God's love has given us, are inexhaustible. Each time we again gaze upon Christ, the Joy of Christmas, the Pledge of God's love for us, we must exclaim with increasing awe that such love has indeed been immense, without measure. "God so loved the world as to give His Only Begotten Son!"

MARY'S SEVEN JEWELS—HER HOURS

JOSEPH GARDNER, O.P.



MARY is the Mother of God. With this beautiful thought as a fillip saints have outdone one another in composing refrains of ineffable praise in honor of their loving Mother. She, who is as it were, "the dream of God come true" is the Mother par excellence. It is to her as she kneels by the crib that the mind's faltering eye necessarily turns for some fathoming of the profound mystery of the Incarnation. As St. Augustine exclaims: "She is the form or expression of God, something like God put within our reach." Through her, a human creature, rays of revealing light inundate weak human intellects. Through her these intellects are aided in grasping, in some halting manner, the sublimity of the God Man in the manger.

"*Puer natus est nobis et filius datus est nobis.*" A Child is born to us and a Son is given to us. Repeatedly, the Church exultingly sings this refrain in the Office and Mass of Christmas Day. The undercurrent of a corresponding: "*Mater datus est nobis*" is unexpressed; yet though not expressed in these very words, this sentiment is manifested in many other forms. In honoring the Son, the Church always has given an unequalled place of honor to the Mother. Well does the Mystical Spouse of Christ know that Mary's exalted beauty comes from her proximity to the Source of all perfection. "Because," as St. Bernard says, "there was nothing on earth more worthy of Him than her virginal womb," the Son of the Virgin desires to have her glories sung along with His own. For centuries, one special devotion in the Church's Liturgy has excelled in this special praise given to the Mother of God. This praise is the Little Office of the Blessed Virgin Mary.

THE DIVINE OFFICE IN THE LITURGY

The Mass is the crown of Christian worship. The liturgy itself embraces those modes of worship endorsed by the Church of Christ as its official prayer. In the words of Dom Festigiére, the liturgy is the "method authentically instituted by the Church to make souls like unto Jesus."¹ About the Mass, the crown of the Liturgy, various other

¹ *La Liturgie Catholique*, Maredsous, 1913, p. 119.

forms of worship cluster as a setting of jewels. The Divine Office holds the position of prominence among all these other liturgical prayers. Composed as they are divinely, the words of the psalms, antiphons, and versicles of the Divine Office have ever outshone the other gems of worship. On this point, the holy Pontiff Pius X, quoting St. Augustine, wrote: "That God might be praised in a fitting manner by man, God Himself composed the praises of Himself. And because God deigned to praise Himself, man found the terms in which to sound God's praises."²

In the sublime expression characteristic of him, St. John in the fourth chapter of the Apocalypse writes of the ceremonial lauds that are rendered before the Throne of the Almighty. The Divine Office is but the union of man on earth with this heavenly choir. Again and again, the Sacred Scriptures and holy Fathers supply abundant evidence of definite appointed times for prayer. The "seven times a day I have given praise to Thee" of the Psalmist is early specifically manifested in the hours proper to communal prayer. From the morning and evening chants of the earliest Christians flowed the delineation of the present horarium of the Church's Office. In the *Apostolic Constitutions*, dating from the second or third century and often attributed to St. Clement of Rome we read: "Have prayers in the morning at the third hour (Tierce), the sixth (Sext), and the ninth (None), in the evening and at cockcrow."

The original Latin meaning of the word *officium* was "duty." Primarily, it referred to something done under obedience. All liturgical prayer, fittingly enough, headed by the Divine Office, must be a setting for the daily sacrifice of the Divine Victim of Calvary, the sacrifice which was itself a divine act of obedience. The Apostle of the Gentiles testifies to this: "He humbled Himself, becoming obedient unto death, even to the death of the cross."³

Were one but to consider his rôle in this Divine Drama, now no longer as an individual, but rather as the voice of Christ's Spouse, the Church, how ardently would he strive to imitate the adorers of St. John's Apocalypse. Human nature weakens though under distractions and difficulties. Tasting of the sublime, it often seeks the mire. Yet as a member of Christ's Mystical Body man does possess an unsurpassable consolation. As long as he does not deliberately withdraw himself from his Head, the incense of praise continues to ascend heavenward. Christ prays in man. Such sentiments are eloquently

² *Divino Afflato.*

³ Phil. 2, 8.

expressed by Père Clérissac: "If you throw yourself wholeheartedly into liturgical prayer, it cannot fail to take possession of you, body and soul. It will colour your thoughts with the varied hues of supernatural light, imbue your wills and your hearts with strength and love, and even stir your sensible faculties and your whole being."⁴

COMPOSITION AND HISTORY OF THE LITTLE OFFICE

The Little Office of the Blessed Virgin is still another gem which clusters about the crown of the liturgy, the Mass. As such the seven respective hours that make up this Office are as seven jewels belonging to Mary. "Little" is appended to the title as a sign that this particular worship is as a complement to the Great Office. Since the earliest centuries the Church has followed the individual hours of the Divine Office with those corresponding hours of the Little Office. Just as the Blessed Virgin herself has always reflected the beauty of her Divine Son, so too does the Little Office reflect the grandeur of the Divine Office. Indeed, all that pertains to the Divine Office may, in proportionate manner, be duly applied to the Office of Mary.

Concerning the composition of the Little Office no conclusive evidence can be put forth in favor of any one author. St. John Damascene (8th century) often is accredited with this task. Though such a claim cannot be substantiated, it is certain that this devoted son of Mary did recite this Office. In this century also the Benedictine Monks of the famed Monastery of Monte Cassino were bound to the recitation of the same Office. Such examples manifest the early date at which the Little Office was a part of Christian Liturgy. Mary's place of honor in the cradle of Christianity, the East, being a well attested fact, it is not unlikely that Eastern Monks were among the first to practice this devotion. By the eleventh century the entire Church was chanting the heavenly Queen's praises by means of this prayer. To St. Peter Damian of that century is given the palm for zealously fostering the Little Office. Some twenty years after this Saint's death we read of Pope Urban II obliging the clergy to the recitation of Mary's Office. At the same time the Holy Pontiff most ardently recommended this devotion to the laity.

Until the time of the Dominican Pope, St. Pius V, in the latter half of the sixteenth century, the obligation to recite this Office bound all clerics. Yet it is not to be supposed that they were the sole

⁴ Humbert Clerissac, O.P., *The Spirit of Saint Dominic*. London: Burns, Oates & Washbourne, p. 67.

devotees of this devotion. The lay folk cherished it. As early as 1496, in a report written by the Secretary of the Venetian Embassy picturing life in England it is related: "They all hear Mass everyday, and say many Rosaries in public . . . and whoever is at all able to read carries with him the Office of Our Lady; and they recite it in the Church with some companion in a low voice, verse by verse, after the manner of religious."⁵ Often it was learned by heart, and frequently it served as the first instruction in reading for the children of the Middle Ages. The written testimony of Caxton in the *Book of Curtesye* in 1477 is ample evidence:

*Your pater noster saye in devote wise
Ave Maria with holy crede . . .
And while that ye be aboute honestly
To dress your self and do on your array . . .
Our Lady matins loke that ye saye . . .
With prime and hours . . .*

In the days when England was Mary's Land, the scholars of Eton and Oxford were admonished to recite Our Lady's hours daily. Even when Mary was no longer given title in that land the faithful laity secretly recited her Office, proof of which is attested to by the biographers of that period, citing the numerous extant criminal records.

The Little Office is universal. "In the course of time and in different places varying forms of it sprang up. The Office of the Roman Rite was fixed by the Breviary of St. Pius V in 1568. But side by side with that breviary, others were allowed to subsist if they could claim a use of two hundred years: for example that of St. Peter in Rome, the Ambrosian in Milan, the Benedictine, Praemonstratensis, Cistercian, Carmelite, Dominican, Bridgettine. Some of these have preserved simpler forms of Our Lady's Office."⁶ So, amid universal usage, the Dominican Order is found to have its own rite for the Little Office.

THE DOMINICAN HERITAGE

In his preface to the work on Mary's Office just cited Father Hilary Carpenter, O.P., refers to it as a "precious heritage of the

⁵ *The Little Office of the Blessed Virgin Mary*. Westminster, Md.: The Newman Press, reprinted 1948, p. 6.

⁶ Mary Ryan, M.A., *Our Lady's Hours*. Cork: The Mercier Press, 1946, p. 17.

sons and daughters of Saint Dominic." A heritage which in a manner existed before the heirs themselves, it is true; a heritage shared in varying forms with others outside the Dominican family; yet withal this office is a precious Dominican heritage because the Order from its earliest days has clung tenaciously to this form of homage to its fairest Patroness.

In the dawning days of the Order its legislation specified in clear terms the obligation of reciting Mary's hours. Officially the Dominicans' day began and ended with the praise of their Mother. The recitation of the Office was to be private, except for Matins which was recited before the community left the dormitory, and Compline, which was recited in choir following the same hour of the Divine Office. Not until 1921 was this obligation suppressed by Pope Pius XI for the First and Second Orders. Today the Dominican Constitutions read: "In the novitiate daily and in common the Office of the Blessed Virgin Mary is to be recited and to all the Brethren private recitation of that Office is recommended."⁷

The composition of the Dominican Little Office varies in particulars from the Roman Office, yet a common origin is clearly seen in the general makeup of both Offices. Variety *versus* simplicity are apt terms to differentiate both forms. Therefore, under diverse aspects each Office has independent advantages. The Roman Rite divides its year extensively, while the Dominican Rite, through greater compactness, has more unity. "The study of any Rite throws abundant light on the others; many parts are common, and the same elements occur, though in different uses and places."⁸

Because the Little Office is truly liturgical prayer, when one recites it in union with Mary's Son, the creature's insignificance becomes obliterated in the magnificence of the Church praise. Such is the official function of liturgical prayer. "Hence we can understand why St. Dominic gave the liturgy so large a place . . . primarily because it is, par excellence, the divine homage and enables us to acquit ourselves of our prime duty, the glorification of God; but also because it leads the religious to the perfection of his state, since it is the most simple and certain way to become like Jesus Christ."⁹ To see the Little Office of the Blessed Virgin in its true perspective--to glimpse it as sharing in the setting for the Holy Sacrifice—is a bless-

⁷ *Constitutiones Fratrum. S. Ordinis Praedicatorum*. Rome, 1932. n. 565.

⁸ Ryan, *op. cit.*, p. 18.

⁹ Marie-Vincent Bernadot, O.P., "The Place of the Liturgy in Dominican Spirituality." Translated by A. Townsend, O.P., in *Dominican Spirituality*. Milwaukee: Bruce, 1934, p. 91.

ing. How much greater is actual participation in this chant to the Mother of God! For those who make use of the Little Office "a selfless and generous participation in the essential obedience of Our Lord is the primary requirement" for them as members of His Mystical Body. This obediential aspect of Office recitation flows into a sense of delight for Dominic's children as they thank God for giving Mary to the human race. At the same time the Office congratulates Mary and implores her motherly intercession.

Once again, St. Thomas Aquinas' classic *contemplare et contemplata aliis tradere*—to contemplate and to hand on to others the fruits of contemplation—has become an object of much discussion and interpretation. The supernal union achieved in contemplation is the essence of Dominican prayer. Yet the Dominican's prayer extends itself: "for it is better to illumine than to merely light; it is better to hand on the fruits of contemplation rather than merely contemplate" as Saint Thomas so succinctly phrases it. Through his prayer "is manifested his vocation, no longer divided but unified in a double faculty, to absorb itself in light, to become itself luminous without suspecting it, to give light far and wide."¹⁰

For Dominican Brothers, Sisters and Lay Tertiaries the voluntary acceptance of this Office today earns for them the name of Preachers of the Eternal Word. The Apostolic intention of their prayer fructifies the seeds planted by the preaching Friars, and at the same time sustains the preachers themselves. As Père Joret in an excellent chapter on the relationship of the Mass and the Office explains: "The consciousness that they are supplying the place of the Fathers in this function should act as an encouragement and as an incentive to perseverance. And thus . . . the Order remains faithful to the ancient practice of supplementing the Great Office with the Little Office of Our Lady, its august Patron."¹¹ This was Dominic's dream on earth; this must now be his delight in heaven. Those charged with the recitation of Mary's Hours have offered to them an excellent opportunity for true Dominican prayer. The regularity, the sameness, the repetition of this Office should be as lifts on this arduous climb, not obstacles. They "need not be like people traversing each day the same road, bordered by walls and closed gates, when they have only to open the gates and look into the pleasures beyond. These forms of prayer can be enriched by knowledge about them.

¹⁰ Antoine Gardeil, O.P., *The Gifts of the Holy Ghost in the Dominican Saints*. Milwaukee: Bruce, 1937, p. 101.

¹¹ F. D. Joret, O.P., *Dominican Life*. Westminster, Md.: The Newman Bookshop, 1947, p. 152.

Some formulas yield up their secrets only after much use and thoughtful repetition."¹²

With a thrill of close knit affection we read that our saintly brothers and sisters in Saint Dominic held the devotion to their Mother's Office in highest esteem. Daily Saints Antoninus and Vincent Ferrer were accustomed to recite it on their knees. The seraphic Catherine of Siena deemed it one of the more perfect ways of drawing near to her beloved Spouse, while Margaret, pearl of sanctity in Hungary, derived her deepest consolations from its recital. Both the *Lives of the Brethren* and innumerable lessons of the Divine Office provide abundant evidence of the Dominican family's zealous devotion to the Office of its Queen down through the centuries.

CONCLUSION

For the Dominican of today in each Order, then, the Little Office of the Blessed Virgin is a practical, vital devotion, not something buried in oblivion. In Mary's Hours their Dominican life finds a certain completion, as through these they venerate their Mother and through Her draw near to Christ, Her Son. Daily they extol her, the Mother of God, in whose honor the gemlike *Benedictus* antiphon of her Little Office glows in the diadem of the Church's Christmas liturgy:

*Genuit puerpera Regem cui non
men aeternum; et gaudia matris
habens cum virginitatis honore
nec primam similem visa est, nec
habere sequentem.*

*A woman in child-birth brought
forth a King Whose Name is
eternal; and, possessing a moth-
er's joy with a virgin's honor, her
like hath not appeared before nor
since.*

¹² Ryan, *op. cit.*, p. 172.

THE RELIGIOUS CLAUSES IN THE UNITED STATES CONSTITUTION

BRENDAN SULLIVAN, O.P.

CHAPTER III

THE RELIGIOUS QUESTION AND THE FEDERAL CONSTITUTION



N THE FEDERAL CONVENTION held in Philadelphia in 1787 for the purpose of framing the Constitution of the United States questions of a religious nature received little attention. The various religious elements were sufficiently represented. The diversity of religious professions prevented the members from introducing any amendments which would cause purely religious controversy as well as enabled or forced the delegates to assume a tolerant point of view when the political-religious powers of Congress were debated.

Benjamin Franklin nearly precipitated a religious controversy by supposing that the convention use the aid of prayer and service of a chaplain. Mr. Sherman seconded the motion. This suggestion found much opposition. Alexander Hamilton was among those who wished it tabled. The opponents of the resolution claimed that such action would lead the people to believe that the convention was experiencing considerable internal dissension.

Mr. Randolph observed that the measure would be more acceptable to the convention as well as to the public if it was introduced under a more favorable light. So he proposed that the convention should request a sermon for the fourth of July and thereafter prayers should be read every morning at the opening of the convention. Although Franklin seconded this motion, adjournment prevented the vote.¹

Madison writing in 1834 relative to this resolution states: "The proposition was received and treated with the respect due to it; but the lapse of time which had preceded, with the consideration growing out of it, had the effect of limiting what was done, to a reference of the proposition to a highly respectable committee. The Quaker usage, never discontinued in the state, and the place where the convention held its sittings, might not

¹ Humphrey, *op. cit.*, p. 457.

have been without an influence as might also the discord of religious opinion, within the convention, as well as among the clergy of the spot."²

The fourteenth resolution of the Virginia plan also brought the religious question to the forefront. This proposal read: "Resolved, that the legislative, executive and judicial powers within the several states ought to be bound by oath to support the articles of Union."³

Although in the beginning the debates on this resolution were purely of a pleasant political nature, they assumed a religious aspect when Mr. Charles Pinckney proposed an addition providing "that no religious test or qualification shall ever be annexed to any oath of office under the authority of the United States."⁴

It was later agreed to insert "or affirmation" after the word "oath." Gouverneur Morris and General Charles Cotesworth Pinckney spoke for the addition. Mr. Sherman argued against it, claiming that it was unnecessary as the liberal spirit of the ties offered a guarantee against such tests.⁵ The convention unanimously accepted the amendment of Pinckney.

After much debating and compromising the convention finally agreed on the constitution. The third section of the sixth article provided that "the senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers both of the United States and of the several states, shall be bound by oath or affirmation to support the Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States."⁶

When the Constitution was submitted to the states for ratification, it met with the strongest kind of opposition. The failure to guarantee personal rights was the grounds on which the opponents based their arguments. So the majority of the states only ratified the Constitution because they had received assurance that a bill of rights would be added. Foremost among the new

² Max Farrand, *The Records of the Federal Convention*, New Haven 1911, Vol. III, Appendix A.

³ *Ibid.* Vol. II, p. 22.

⁴ *Ibid.* Vol. II, p. 87.

⁵ Jonathan Elliot (Ed.) *The Debates in the General States Convention on the Adoption of the Federal Constitution as recommended by the General Convention at Philadelphia, 1907*, Vol. V, p. 498.

⁶ Farrand, *op. cit.*, p. 579.

amendments would be the guarantee of religious liberty.

The state ratifying convention indicated that the people had tired of the dominance of the established churches. Six states suggested amendments bearing upon religious questions. Virginia and North Carolina proposed an amendment giving freedom of conscience. New York and New Hampshire offered similar resolutions. Rhode Island pointed out the need of a clause specifically guaranteeing religious freedom. The minority of Pennsylvania at the Pennsylvania convention petitioned for such an amendment.

Yet, it must not be supposed that all the people, still less the delegates of the state convention, were in favor of toleration. The members of the convention were from the conservative, property owning classes, and, therefore, more or less satisfied with the existing conditions. There was a wide difference of opinion regarding the section abolishing religious tests. As a result some rather fierce debates took place over this subject, especially in those states requiring such tests. The idea of either a papist or an infidel holding any office created a spirit of fanaticism in some delegates. A brief resumé of the attitudes on toleration as expressed in the convention will show the part played by religion in the various states.

The Massachusetts convention found many members complaining bitterly over the abolition of the religious tests. Major Lusk who "shuddered at the idea that the Romanists and pagans might be introduced into office, and that popery and the Inquisition may be established in America" was a typical example of the intolerant element.⁷

In the words of Rev. Mr. Backus we have expressed the doctrine of those who for one reason or another desired the complete separation of church and state. Backus claimed: "nothing is more evident both in reason and in Holy Scripture, than that religion is ever a matter between God and the individual; and therefore no man or men can impose any religious tests without invading the essential prerogatives of Our Lord Jesus Christ. . . . Imposing of religious tests has been the greatest engine of tyranny in the world. . . . Some serious minds discover a concern lest if all religious tests should be excluded the congress would hereafter establish popery or some other tyrannical way of worship. But it is most certain that no such way of worship can be

⁷ Elliot, *op. cit.* Vol. II, p. 148.

established without any religious test."⁸

Some delegates of the old rigid orthodox school agreed with Colonel Jones who "thought that rulers ought to believe in God or Christ; and that, however a test may be prostituted in England, yet he thought if our public men were to be one of those who had a good standing in the church, it would be happy for the United States; and that a person could not be a good man without being a good Christian."⁹

The sentiments of the liberal school were in accord with Mr. Parsons who observed: "It has been objected that the constitution provides no religious tests by oath; and we may have in power unprincipled men, atheists and pagans. No man can wish more ardently than I do that all our public offices may be filled by men who fear God and hate wickedness, but must remain with the electors to give government this security. An oath will not do it."¹⁰

Along with the ratification of the Constitution Massachusetts sent to Congress nine alternatives and provisions none of which include a declaration of religious liberty unless it is implied in the first proposition which proclaims: "that it be explicitly understood that all powers not expressly delegated by the aforesaid constitutions are reserved to the several states to be by them exercised."¹¹

CONNECTICUT

In the Connecticut convention the absence of the test law did not go unchallenged. Oliver Wolcott answered the attacks of those arguing for religious restriction by saying: "I do not see the necessity of such tests as some gentlemen wish for. The constitution enjoins an oath upon all officers of the United States. This is a direct appeal to that God who is the avenger of perjury. Such an appeal to Him is a full acknowledgment of His Being and Providence. An acknowledgment of these great truths is all that the gentlemen ask for. For myself, I should be content either with or without that clause in the Constitution which excludes test laws. Knowledge and liberty are so prevalent in this country that I do not believe that the United States would ever be disposed to establish one religious sect and lay all others under legal disabilities. . . . But as we know not what may take place here-

⁸ Elliot, Vol. II, p. 148.

⁹ *Ibid.* Vol. II, p. 119.

¹⁰ *Ibid.* Vol. II, p. 90.

¹¹ *Ibid.*

after, and such tests would be exceedingly injurious to the rights of free citizens, I cannot think it altogether superfluous to have added a clause which secures us from the possibility of such oppression."¹²

NEW HAMPSHIRE

New Hampshire despite its severe restrictions on religious freedom in the state constitution proposed an amendment to the Federal constitution which read: "Congress shall make no laws touching religion, or to infringe the rights of conscience."¹³

RHODE ISLAND

Rhode Island, the last state to adopt the constitution, did not include a request for religious freedom in the seventeen amendments which it offered for the consideration of Congress. It did, however, declare for complete freedom of conscience in the fourth principle of the prefatory declaration.¹⁴

NEW YORK

In New York as the result of exciting debates many amendments and recommendations were born. Among them was one that proclaimed: "That the people have an equal, natural, and unalienable right freely and peaceably to exercise their religion according to the dictates of conscience; and that no religious sect or society ought to be favored or established by law in preference to others."¹⁵

PENNSYLVANIA

The minority of the Pennsylvania convention worked unceasingly to add a bill of rights to the constitution, but failed to obtain their objective. The minorities charge "that there is no security for rights of conscience," was answered by Mr. Wilson, who said: "I ask the honorable gentleman, what part of this system puts in the power of Congress to attack those rights? When there is nowhere to attack, it is idle to prepare the means of defence."¹⁶

¹² *Ibid.* Vol. II, p. 202.

¹³ Humphrey, *op. cit.*, p. 470.

¹⁴ Schaff, *Church and State in the United States*, New York, 1888, p. 32.

¹⁵ Elliot, *op. cit.* Vol. I, p. 328.

¹⁶ Elliot, *op. cit.* Vol. III, p. 252.

The dissenting minority issued an address to their constituents called The Reason of Dissent. The first of the fourteen amendments proposed in this document demanded religious freedom. The amendment stated: "The rights of conscience shall be held inviolable, and neither the legislative, executive, nor the judicial power of the United States shall have the power to alter, abrogate, or infringe any part of the constitution of the several states, which provided for the preservation of liberty in the matters of religion."¹⁷

VIRGINIA

In Virginia the champions of religious freedom gathered forces to prevent any interference with religious liberty already gained. Before the convention, much discussion took place as to whether or not the constitution restricted this freedom. The general committee of the Baptists in session March Seventh, 1778 at William's Meeting House, Goochland County condemned the constitution because it failed to protect religious liberty.¹⁸

Madison writing to Edmund Randolph held a different opinion than the Baptists. He wrote on April 10th, 1787: "As to the religious tests, I should conceive that it can imply at most nothing more than that without that exception, as were would have been given to impose an oath involving a religious test as a qualification for office."¹⁹

All the delegates to the convention desired religious freedom. Washington and Henry along with the other outstanding representatives favored a tax to support the church of the tax payers. A few citations from various addresses will illustrate how some of the leaders regarded the constitution relative to its protection of religious freedom.

Randolph who at one time felt that dangerous powers respecting the regulation of religion had been conferred on Congress, changed his mind by the time the convention opened. In one session he established his position by making the following speech: "It has been said, that if the exclusion of the religious tests were an exception from the general power of Congress, the power over religion would remain. I inform those who are of this opinion, that no power is given expressly to Congress over religion. The senators and representatives, members of the state

¹⁷ Schaff, *op. cit.*

¹⁸ Humphrey, *op. cit.*, p. 7.

¹⁹ Farrand, *op. cit.* Vol. III, p. 297.

legislative and executive and judicial officers, are bound by oath, or affirmation, to support this constitution. This only binds them to support it in the exercise of powers constitutionally given it. The exclusion of a religious test is an exception from this general provision, with respect to the oath or affirmations."²⁰

Patrick Henry scored the constitutions for not making ample provision for religious liberty. According to him "that sacred and lovely thing, religion, sir, will be prostituted to the lowest purpose of human policy. What has been more productive of mischief among mankind than religious disputes? Then here, sir, is a foundation for such dispute, when it required learned and logical deduction to perceive religious liberty is secure."²¹

Mr. Madison answering Henry's objection said: "The honorable member has introduced the subject of religion. Religion is not guarded—there is no bill of rights declaring that a religion should be secure. Is a bill of rights security for religion? Would the bill of rights, in this state, exempt the people from paying for the support of one particular sect, if such a sect were exclusively established by law? If there were a majority of one sect, a bill of rights would be a poor protection for liberty. Happily for the states they enjoy the utmost freedom of religion. This freedom arises from that multiplicity of sects, which pervades America, and which is the best and only security for religious liberty in any society. . . . There is not a shadow of right in the general government to meddle with religion. Its least interference with it would be a most flagrant usurpation. . . . But the United States abounds in such a variety of sects that it is a strong security against religious persecution, and is sufficient to authorize a conclusion, that no one sect will ever be able to out number or depress the rest. . . . I confess to you, sir, were uniformity of religion to be introduced by this system, it would, in my opinion, be ineligible; but I have no reason to conclude, that uniformity of government will produce that of religion. This subject is, for the honor of America, perfectly free and unshackled. The government has no jurisdiction over it—the least reflection will convince us there is no danger to be feared on this ground."²²

Virginia accompanied its ratification with a list of proposed amendments. The twentieth made the following declaration: "That the religion, or the duty, which we owe to our Creator, and

²⁰ *Ibid.* p. 310.

²¹ Elliot, *op. cit.* Vol. III, p. 318.

²² *Ibid.* pp. 93, 330.

the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men have an equal, natural, and unalienable right to the free exercise of religion according to the dictates of conscience, and that no particular religious sect or society ought to be favored or established by law in preference to others."²³

NORTH CAROLINA

In the North Carolina convention the last clause of the sixth article caused a most protracted debate. Henry Abbot summed up the fears of many when he said: "Some are afraid, Mr. Chairman, that should the constitution be received, they would be deprived of worshipping God according to their consciences, which would be taking from them a benefit they enjoy under the present constitution. They wish to know if their religious and civil liberties be secured under this system, or whether the General Government may not make laws infringing their religious liberties. The worthy member from Edenton mentions sundry political reasons why treaties should be the supreme law of the land. It is feared by some people, that by the power of making treaties, they might make a treaty engaging with foreign powers to adopt the Roman Catholic religion in the United States, which would prevent the people from worshiping God according to their own consciences. The worthy member from Halifax has in some measure satisfied my mind on this subject. But others may be dissatisfied. Many wish to know what religion shall be established. I believe a majority of the community are Presbyterians. I am for my part against any exclusive establishment. But if there were any, I would prefer the Episcopalian. The exclusion of religious tests is by many thought dangerous and impolitic. They suppose that if there be no religious tests required, pagans, deists and Mahometans might obtain offices among us, and that the senators and representatives might be all pagans. Every person employed by the general and state government is to take an oath to support the former. Some are desirous to know how, and by whom they are to swear, since no religious tests are required. . . . Whether they are to swear by Jupiter, Juno, Minerva, Proserpine or Plato. . . . I would be glad if some gentleman would endeavor to obviate these objections in order to satisfy the religious part of the society."²⁴

²³ *Ibid.* p. 659.

²⁴ Elliot, *op. cit.* Vol. IV, pp. 189-190.

Mr. Iredell obliged Mr. Abbot by explaining that "Under the color of religious tests the utmost cruelties have been exercised. . . . America has set an example to mankind to think more modestly and reasonably; that a man may be of different religious sentiments than our own, without being a bad member of society. . . . I think the clause under consideration as one of the strongest proofs that could be adduced; that it was the intention of those who formed this system, to establish a general religious liberty in America. . . . I confess the restriction of the power of congress in this particular has my hearty approbation. . . . The power to make treaties can never be supposed to include the right to establish foreign religions among ourselves, though it might authorize a toleration for others.

"But it is objected that the people of America may perhaps, choose representatives who have no religion at all, and that pagans and Mahometans may be admitted into offices. But how can it be possible otherwise to exclude any set of men, without taking away that principle of religious freedom which we ourselves so warmly contend for. . . . This is the foundation on which persecution has been laid in every part of the world. The people in power are always right, and everybody else wrong. If you admit the least difference, the door to persecution is opened. . . .

"It has been asked . . . what is the meaning of that part, where it is said . . . that the United States shall guarantee to every state in the union a republican form of government, and why a guarantee of religious freedom was not included. . . . Had congress undertaken to guarantee religious freedom, or any particular species of it, they would then have had a pretence to interfere in a subject they have nothing to do with. Each state, so far as the clause in question does not interfere, must be left to the operation of its own principles. . . .

"This article is calculated to universal religious liberty by putting all sects on a level, the only way to prevent persecution. I thought nobody would have objected to this clause, which deserves in my opinion the highest approbation. This country has already had the honor of setting an example of civil freedom, and I trust it will likewise have the honor of teaching the rest of the world the way to religious freedom also."²⁵

A certain Mr. Spencer brought forth an intelligent objection

²⁵ Farrand, *op. cit.* Vol. IV, pp. 195-196.

to a religious test by pointing out that "tests would not keep unscrupulous men out of office but would exclude some truly conscientious and religious men. This would be a great cause of objection to a religious test."²⁶

Other gentlemen could not agree with Mr. Spencer. According to some the omission of the test made it possible to establish ecclesiastical courts; others wished that popish priests had been excluded from office, because as Mr. Wilson expressed it: "As there was no test required, and nothing to govern them but honor, when their interests clashed with their honor the latter would fly before the former."²⁷

North Carolina also asserted a declaration of rights to the constitution. . . . One of the resolutions agrees literally with the religious liberty amendment of Virginia's Bill of Rights.

When the first congress met, it found within its folds much opposition to the many amendments suggested by the various states. The grounds for the opposition was the claim that such were unnecessary in a free country. A committee of representatives was appointed "to take subject of amendments to the Constitution of the United States generally into their consideration, and to report thereon to the house."²⁸

Having discussed and amended the report of the committee, the house adopted a series of amendments which they sent to the senate. The senators accepted some; rejected others. The two houses then reached an agreement on the twenty-fifth of September, 1789.²⁹ As a result congress sent twelve amendments to the legislatures of the several states.³⁰

Ten of the twelve were ratified by all the states except Massachusetts, Connecticut and Georgia, whose silence was rightly interpreted as consent. The amendments became a part of the basic laws, by the proclamation of Washington to the effect then made on December 15, 1791. The first of these amendments guarantees religious liberty.

CONCLUSION

By the religious clauses in the United States Constitution, the genesis of which has been considered in these pages, no

²⁶ *Ibid.* p. 200.

²⁹ *Ibid.* p. 448 ff.

²⁷ *Ibid.* p. 212.

³⁰ Elliot, *op. cit.* Vol. V, pp. 338-339.

²⁸ Joseph Gales, *Annals of Congress*, Vol. I, p. 400.

church or religious society as such is recognized by the Federal Constitution. Furthermore, a religious test as a qualification for any office under the United States is expressly prohibited by the basic national law.

The import of these provisions is the safeguarding of religious freedom and the impossibility of establishing a State Religion. By these provisions of the Constitution, the existing religious establishments of individual states were left unmolested. Nevertheless an example was set for the new states subsequently to be admitted to the confederation as well as to the original thirteen states in framing or remodeling their own state constitutions.

It is well to note that the idea of a separation of Church and State guaranteed by fundamental national statute was not an ideal of the century which witnessed the framing of our Constitution. It was a result of compromise.

Finally, the Constitution of the United States makes no provision for protecting the citizens of the respective states in their religious liberties. This is left to the State Constitutions and laws. Nor is there any inhibition imposed by the federal Constitution in this respect on the States.

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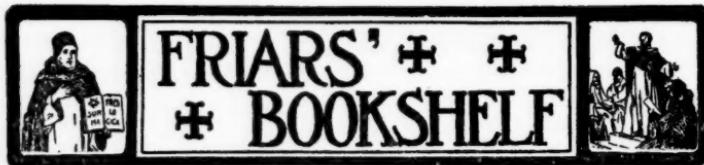
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Under the Sun of Satan. By Georges Bernanos. Transl. by Harry Lorin Binesse. New York. Pantheon Books Inc., 1949. pp. 253. \$3.00.

Under the Sun of Satan is a new English translation of the first novel in which Georges Bernanos attempted to warn the world that its greatest enemy is itself; that its own prince, Satan, goes about seeking the ruin of souls.

With characteristic fire and intensity, the great French Catholic writer poetically tells his story. And it must be so, for the struggles of souls and not bodies concern the author. Hope and despair, frightening mortifications and vile lusts, profound humility and cheap self-satisfaction, peace and rage; all burn in the souls of a young girl, the parish priest, and a Paris dilettante. Bernanos cries out with all his power to look at these souls; do not be deceived, "hell likewise has its cloisters."

In the Prologue of the novel, Bernanos shocks his reader with a vivid picture of the ugly victim of a Godless bourgeoisie. A violent passion for excitement, adventure and romance, to escape the boredom of her cheap surroundings, make of Germaine Malorthy the tragic example of the devil's handiwork. She is the epitome of what wearies the soul of Abbé Donissan, whom the unfortunate girl meets only after her life has been taken up in the most excessive vice.

In sharp contrast, the author presents in the first part of the novel Father Donissan, the saint of Lumbres, who is by his own admission "more disposed by nature to sorrow than to joy." His poor soul is burdened almost to collapsing with the horror of sin; everywhere man appears "a great child full of vice and boredom." In his love for man and his defiance of the devil, who plagues him unceasingly, his life is taken up in the battle ground of the confessional. Reading the innermost secrets of men's souls, wonders, miracles; all these are secondary to the zealous curé of Campange. His first occupation is to fight the Father of Lies to the end, come what may. The words of Père Lacordaire can be truly said of Father Donissan; "Intercourse with souls is the one real happiness of the priest worthy

of his mission—one thing which prevents him from regretting all that he has cast aside."

A final contrast is drawn in the last part of the book when the cynicism of Antoine Saint-Marin tries to understand the life of the saint of Lumbres. At the close of their lives, both seek peace. The victory of the saint is a challenge that the psuedo-intellectual cannot meet, nor can he understand.

The usual disadvantage of translating fiction at the expense of the author's style and power is not seriously felt in this later rendition of Bernanos' work into English. However, there are passages that make the difficult matter of the book the more obscure because of stilted word order and arrangement of clauses.

This work of Georges Bernanos, because it treats of a most profound spiritual problem, is by no means easy reading. But the labor of rereading certain passages, of pondering and analyzing is sufficiently rewarded. *Under the Sun of Satan* will certainly inspire every priest and seminarian who looks forward to the ministry of the confessional, for it was there that the Abbé Donissan conquered Satan.

W.P.H.

Days Beyond Recall. By Roger B. Dooley. Milwaukee, The Bruce Publishing Company, 1949. pp. 446. \$3.50.

Roger Dooley's novel is an example of what Sister Mariella Gable, O.S.B., in her penetrating analysis of Catholic fiction calls the Catholic periphery novel. The atmosphere and background are Catholic, there is visiting of churches and talk of things Catholic, but the main theme or problem of the novel is not uniquely Catholic. The basic theme in fact is the old one of girl meets boy (in this case girl meets five boys), and the problem facing the heroine is which of the five suitors shall she choose? With the choice of Steve Crowley, a clean-cut policeman, the novel ends.

Surrounding this romantic theme there is a sincere, precise, realistic (in the good sense of the word), description of lower middle-class Irish-American life in Buffalo during the first twenty years of the present century. The reporting is admirable. All the details are presented. We learn what everyone was singing in those days, what they were wearing, what they did for amusement. But the net result reminds us more of a densely peopled canvas of static figures than of a stage on which the drama of life is enacted before our eyes. In other words good reporting can make for a dull novel unless flesh and blood characters are presented with imagination. All the charac-

ters except the main one are shadowy, and one feels that the imagination has been kept too much in check.

The task undertaken by the author, to resurrect the dead days of the generation immediately preceding his own, is a task which even the most mature of novelists would shy from. The period is too close to be romantic, and just far enough away to have that "dated" air. Maybe the author had something of this in mind when he named his novel *Day Beyond Recall*. H.K.

The Chosen. By E. J. Edwards. New York, N. Y., Longmans, Green and Co., 1949. pp. 280. \$3.00.

The intent of the creative writer is to create the illusion of life. His concern is the truth, within some chosen sphere of existence. In *The Chosen*, the truth emerges—but too heavily ornamented, too harnessed to a purpose of the author's mind; with a tonality that is contrived, with none of the rough-edged verve and inevitableness that it certainly has. The author's insights do not lay the truth bare at its core where it can work like quicksilver, striking the mind with its clarity and splendor.

As a frame of reference for the writer the four walls of a seminary are somewhat restricting. But Fr. Edwards has not accepted the constraint; he has broken through to a more readily knowable world and articulated his characters and their conflicts in terms too exclusively those of human emotion. The inner workings of grace, which should be a prime source of motivation, are obfuscated and made to appear rather unsubstantial.

As a study of seminary life the work is honest and sincere enough. It is achieved with delicacy and compassionate understanding, without a trace of snobbishness. But as a piece of creative writing it is dimension-less and derivative. W.J.H.

Stories of Our Century By Catholic Authors. Ed. by John Gilland Brunini and Francis X. Connolly. Philadelphia, J. B. Lippincott Co., 1949. pp. 317. \$3.00.

The usual criticism of an anthology takes issue with the selections and omissions of the editors. The selections included in the present volume leave little ground for complaint since they maintain a consistently high standard; and the editors, in their fine introduction, give their apology and reasons for the inevitable omissions.

Some of the stories, such as those by Evelyn Waugh, Heywood Broun, etc., are no strangers to anthologies, yet no apology is de-

manded by their presence. The entire collection is remarkable for its literary excellence. Almost without exception, all the stories, whether they be realistic, romantic, humorous, or ironic, exhibit the gloss of a high literary polish.

It is refreshing to note in these "different contributions, an alertness of mind, a sensitivity to beauty, a spiritual tone in marked contrast to the sense of futility predominant in the work of so many other professional writers who do not share the gift of faith which each of these twenty-five writers possesses." This volume is a sturdy and entertaining argument against those who maintain that the conjunction of the faith and literary achievement is an impossibility.

A.M.

A Time to Laugh. A Risible Reader by Catholic Writers. Edited by Paul J. Phelan. New York, Longmans, Green and Co., 1949. pp. xviii, 322. \$4.00.

This is the second anthology of Catholic humor to be compiled by Paul Phelan. The first, *With a Merry Heart*, drew from writers of the late nineteenth and early twentieth centuries, whereas the present volume is selected from contemporary writers.

This is a book for everyone. It will appeal to young and old, to the whole family. If the first anthology was enjoyable (and it certainly was), this one is doubly so. The reader is given a wide choice. The book includes poetry and prose, essays and anecdotes, even a scene from a modern play. Some of the selections are subtle, some obvious, but all are humorous.

The authors range from all over the English-speaking world, and ably represent the characteristic humor of their countries. Jimmy Durante does some delightful bantering. Westbrook Pegler enters a satirical thrust. Frank O'Connor's "First Confession" is a piece that will be reread many times. Bruce Marshall is well represented. The name of Ronald Knox is happily found a number of times identifying the best of his humor. Many others also are included, but they are too numerous to list.

The book is divided into eleven sections with appropriate titles, e.g., "The Young Fry" (No. 1), "Cassock and Biretta" (No. 3). Another very pleasing feature is the brevity of the selections, the average length being about three or four pages. A.J.P.

The Waters of Siloe. By Thomas Merton. New York, Harcourt, Brace and Company, 1949. pp. xxxviii, 351 with illustrations, bibliography and glossary. \$3.50.

The sudden emergence of the Trappists from the obscurity of the Kentucky wilderness to nationwide fame is a modern miracle. Certainly the mysterious workings of Divine Grace have contributed to the strange phenomenon of a strictly cloistered Order doing more perhaps to make the Church known to the non-Catholic world than many an active Order. The interest in mysticism and monasticism is an understandable reaction from the shallowness of American materialism. Thomas Merton has set out in this work to satisfy the curiosity aroused in the last hundred pages of his best-selling *Seven Storey Mountain*. Here is the answer to the question many readers asked: What is the Trappist life all about?

In the introductory notes the author treats of the nature of contemplation and its rôle in the Trappist Order. His opinions concerning the relative merits of the active and contemplative Orders are modified. He sees that each has its intrinsic merits and importance in the Church, and that every Order must have some form of contemplation and activity. However he still maintains that contemplation is essentially passive, and therefore at variance with all material activity. The thesis of the book is that the reformed Cistercians will only achieve perfection and their Order flourish when the works of the ministry are excluded, and the maximum time spent in prayer and meditation.

The rest of the book is a history of the Cistercians from the glorious beginnings to the present day. Yet it is not a pious chronicle. Merton writes with verve and candor as he describes the golden age and the decline and the resuscitation in La Trappe through the great personalities who left their imprint on the Order. Always he interprets history in the light of the ideals of their doctor mellifluous, St. Bernard. At times his prose rises to poetic heights as he pictures the fervent life in those ancient monasteries of the 12th century. One might say that he writes with the enthusiasm of a novice who is striving to attain an unrealizable ideal. What Merton might lack in actual experience of spirituality, he has to some extent made up for in the breadth of his reading. He has recalled the doctrines of those early Cistercians who have unconsciously introduced a distinct school of asceticism, which can be described as a simple and natural mode of life based on the liturgy, with overtones of poetry, yet penetrated throughout with love.

The Waters of Siloe will keep the reader's attention till its closing pages, as it describes the monks in their foundations on four continents. The many illustrations are well chosen and beautiful. The glossary at the end should be of advantage for the layman.

The government is building many dams in the mountain valleys out west to create power and save property. How much better would it be if we could have more of the silent monks in white in those valley monasteries who will create greater reservoirs of spiritual power for the good of the whole country.

R.H.

The Community of Man. By Hugh Miller. New York, The Macmillan Co., 1949. pp. 169. \$3.00.

In this slim volume, Mr. Miller has undertaken the modest task of rectifying twenty-five centuries of philosophical failure. All he asks is that we turn from creed and doctrine in order to worship in the temple of evolutionary science at the shrines of Darwin, Einstein, and Russell.

The author states his case bluntly and betrays no lack of sincerity or enthusiasm. Yet the total result is a collection of bland assumptions, brash misconceptions, sweeping generalizations and oversimplifications, added to a promiscuous mingling of hypothesis, fact, and theory. Rather than a catalogue of these shortcomings, a few examples must suffice.

Mr. Miller states, ". . . democracy acknowledges only individual rights, and sees in government only a means to implement individual rights" (p 2). Thus he neglects the fact that the purpose of government, even in a democracy, is to foster the common welfare.

He inquires, "What brought the world out of chaos . . .?" and answers, "We do not know . . ." (p. 25). Then he calmly consigns ". . . the eternal and omnipotent God of the theologian . . ." (p. 26) to the rank of a pious fallacy before elucidating the credibility and intelligibility of "Darwin's great evolutionary hypothesis" (p. 26). While alternately extolling and apologizing for Darwin's hypothesis, he consistently confuses the fact and the theory of evolution. On pp. 50-51, he presents an account of evolution. It begins with non-living protoplasm and advances through the fishes, amphibia, etc., right up to the family. It makes interesting reading but contains some broad assumptions that the author doesn't deem worthy of proof, e.g., "Life was initiated by a reproductive readaptation (p. 50). Incubation became gestation. . . . Warm-bloodedness then came . . ." (p. 52).

Philosophers will be surprised to learn that philosophy consists

in "arithmetic and logic . . ." (p. 16), that "Man is not and never was a species" (p. 64); and a few eyebrows should be raised at the definitions or rather descriptions of the natural law (p. 80) and the *Good* (p. 93).

But it is in the field of religion that the author is most at sea. He brashly infers that the Garden of Eden was a legend of civilized man's ". . . earlier primitive economy . . ." (p. 78). He tries valiantly to say something nice about Jesus Christ but only succeeds in having Him mean what He doesn't say. Mr. Miller does not hesitate to hurl a verbal brickbat at St. John the Evangelist, i.e., "The writer of the fourth gospel began this perversity . . ." (p. 98); but the prize-winning error is classifying St. Francis of Assisi—along with Confucius, Moses, Socrates, and Jesus—as a founder of a great religion (p. 141). Of this *fact*, even St. Francis was unaware.

The conclusion of all this, strangely enough, is that the policy of live and let live with Russia is our best hope politically. It isn't a bad hypothesis provided that the Kremlin adopted the same policy. This book probably would have received a favorable reception several decades ago when the belief in the continuous upward progress of man was still unshaken. But it should receive a favorable reception in Russia not only for its neat scientific whitewashing of the absolutist terrorism of the Politburo, but also because of the author's deferential nods to Marx and the Soviet scientist, A. I. Oparin. Those searching for a foundation for hope in the future, however, will have to seek elsewhere rather than in *The Community of Man*. N.R.

Social Ethics. Natural Law in the Modern World. By J. Messner, J.U.D., Dr. Econ. Pol. Translated by J. J. Doherty. St. Louis, Mo. B. Herder Book Co., 1949. pp. 1018. \$10.00.

There are many questions in the realm of statesmanship that must be solved before modern society can make any substantial gains in the direction of its goal. Is the state a universal provider? Is it a product of nature or a man-made device? Is it a contractual unity or an enforced organization; an order of justice or a result of class structure? Does it draw its life from the forces of the human mind or from the force of irrational instinct? Is it essentially a fellowship? Does it derive from the divine will or from human volition? What competency has the Church in the affairs of the state? The knowledge of the answers to these questions is not a pure speculative luxury. It is of vital practical importance. The rise or fall of either democracy or communism will depend on the number of people who answer these

questions correctly. Thus the significance and value of Dr. Messner's work. For all these questions receive thorough treatment and definitely satisfactory answers in this precise and fluent translation and excellently printed English version of the original German manuscript.

Dr. Messner builds his treatment of human society on the foundation upon which all the recent popes have insisted society must be built—the true evaluation of the nature and destiny of man. So from the very outset this book impresses one as being a worthy synthesis of Catholic thought on social matters. The impression is well founded. For in all its parts the book is an example of thoroughness and penetration. A great deal is said, and said very well, but none of it seems to be superfluous. The method is at once synthetic, giving the systematic body of Catholic thought on social matters; and analytical, presenting a penetrating and critical analysis of the opposing theories and systems. Consequently, the ideas presented are not only clearly exposed but also forcefully defended, and the fine points of social doctrine are rendered more understandable and convincing.

The book is divided into four sections. The first deals with the foundations of social philosophy: the nature of man, the nature of society (the matter of both these sections being built around the existential ends of man as a creature of God and a social being), and then, the nature of social order, which consists in the harmony that exists among man's existential ends, and finally, the social question which revolves around the possibilities of reestablishing that order once it has been destroyed.

The second section, entitled the "Ethics of Society," treats of the groups that form society, either as existing within or beyond the state: the family as the cell of society and municipalities, labor unions, minorities and political parties as lesser groups, and then, the nation, and finally, the community of nations.

The last two sections deal with the political foundations of the state and its rights and limitations, and political economy in its various forms.

The basis of Dr. Messner's synthesis is the traditional natural law theory developed by Aristotle and St. Thomas and approved by the social encyclicals. It would be an inestimable boon to mankind if this theory could be reduced to practice. From this point of view Dr. Messner's book is of vital importance and it adequately meets the need of educated men who are looking either for the Church's way or the most reasonable way of reconstructing the social order.

G.M.

Dante The Philosopher. By Etienne Gilson. Transl. by David Moore. New York, Sheed & Ward, 1949. pp. 338. \$4.00.

Controversies between scholars are generally not of much interest to the ordinary reader. Especially is this so if the reader has access to only one side of the controversy.

Such is the case with Etienne Gilson's newly translated book, *Dante The Philosopher*. This eminent historian of medieval philosophy offers the English-reading public, through the capable translation of David Moore, a work, the primary intention of which is the refutation of the common exegesis given to Dante's writings by all of the Thomists who have dealt with them. This interpretation classifies Dante as a faithful follower of St. Thomas.

In the first chapter Gilson ridicules Fr. Mandonnet's allegorical interpretation of Dante on what appear to be solid grounds. If Gilson is correct in his scathing criticism of Fr. Mandonnet, this well-known Dominican historian's reputation will suffer a severe blow. For Gilson does not merely say that Fr. Mandonnet's principles and argumentation are wrong, but he laboriously takes apart the Dominican's thesis and makes it appear ridiculous on every point. Yet the reader must continually remind himself that he is being offered only one side of the question and that Fr. Mandonnet, being dead, has no chance to defend his thesis.

The rest of the book is a refutation of the thesis that Dante in the *Banquet*, the *Monarchy* and the *Divine Comedy* does not propose Averroistic ideas, but follows the teachings of St. Thomas faithfully although not with a clarity and a preciseness that are beyond reproach. Gilson will have none of this. He says that in order to discover Dante's true thoughts, we must use the principle that one must first discover what an author actually intends by what he says, rather than make him say what one wishes him to say in order to enroll him in a certain favored class. This is a fundamental principle of exegetical work and it is difficult to understand how other scholars could have neglected it to such a flagrant degree as Gilson says they do.

Gilson's exposition of Dante's philosophical principles is always linked with this controversy. As a result it appears to be only a means to an end, the refutation of the contrary opinion. The main doctrines delineated are: Dante's division and hierarchical ordering of the sciences in which ethics receives the highest place in the human order and theology is given a rôle far above the human sciences but lacking any direct or indirect influence on them; his teaching on the independence of the Empire from the authority of the Church; and finally

his relative position between Averroism and Thomism.

The book is written by a scholar in a scholarly way and lacks general appeal. But it certainly should be read by higher students of medieval philosophy and by Dantologists. E.F.

Philosophy of Mathematics and Natural Science. By Hermann Weyl, Princeton University Press, 1949. pp. 311. \$5.00.

This is a revised and augmented translation of *Philosophie der Mathematik und Naturwissenschaft*, originally a section of the *Handbuch der Philosophie* edited by R. Oldenbourg in 1926. In it, Hermann Weyl presents "some of the more important philosophical results and viewpoints which have emerged primarily from research within the fields of mathematics and the exact empirical sciences." The original article occupies about two-thirds of the present volume; the remainder is devoted to appendices that reflect the more mature thought of the author on the foundations of these sciences and on their more recent developments.

A mathematician by training, Professor Weyl expresses some misgivings for thus delving into the realms of philosophy. It seems quite certain that his venture will not arouse much philosophical criticism, however, for an intelligent understanding of the book requires a working knowledge on the part of the reader of symbolic logic, non-Euclidean geometries, group theory, quantum mechanics, relativity and bio-physics. This is a serious limitation; much of the philosophy is lost in illustrations, which unfortunately are very much immersed in matter. We agree with Professor Weyl that "in principle . . . knowledge of the sciences themselves must be upheld as a pre-requisite for anyone engaging in the philosophy of science." But there are practical limits to the *extent* of the knowledge a human mind can attain; so far as we know, history has witnessed only one *Doctor Universalis* to date, and he lived in the thirteenth century. Even today, the profundity of fundamental concepts need not be measured by the yardstick of symbolic complexity.

In his treatment of the philosophy of mathematics, the author follows the German school throughout. He pursues a general plan, imposed by the editor of the *Handbuch* for which he wrote originally, of giving a half historical, half systematical exposition of the subject. Thus he is able to vacillate freely between Brouwer's intuitive mathematics and Hilbert's "bold theoretical construction," and show how "the ultimate foundations and the ultimate meaning of mathematics remain an open problem." His own view seems to be expressed by

the opinion that "a truly realistic mathematics should be conceived, in line with physics, as a branch of the theoretical construction of the one real world, and should adopt the same sober and cautious attitude toward hypothetic extensions of its foundations as is exhibited by physics."

His treatment of the physical sciences is in accord with this mathematical philosophy. Making the translation from geometry, he first considers space and time by noting the contributions of Descartes, Locke, Hume, Kant and Helmholtz. Then he passes to methodology, where his notions are fairly simple and orthodox. The concluding sections deal with matter and causality, the former being mostly a phenomenological description of matter vs. field antinomies, and the latter a discussion of statistical problems. The last is extended in the appendices to more detailed discussions of combinatorial structures and the part that the author thinks they will play in explaining the underlying phenomena of the living and non-living.

Apart from its technical complexity, the book is well written and shows the author to be a man of deep insight into natural phenomena. Although his treatment generally reflects a superficial knowledge of natural philosophy and metaphysics, he has made a definite contribution in presenting challenging problems for consideration. For this reason we cannot wholly agree with the author's humble admission that he has not done "much more than assemble relevant material," but we reluctantly admit with him that "the philosophical penetration remains largely a task for the future." A.W.

The Bond of Being—An Essay on Analogy and Existence. By James F. Anderson, University of Notre Dame. St. Louis, Mo., B. Herder Book Co., 1949. pp. xvi and 341. \$4.00.

"The whole history of thought could be written from the standpoint of the principle of analogy alone, and the various great systems and types of philosophy evaluated metaphysically in the light of that principle." This statement, along with the qualifications the author immediately attaches, can safely be termed too modest. It appears towards the end of a luminous and fruitful essay on analogy and existence, long after he has proved not only his deep penetration into the spectrum of philosophical systems, but also his mastery of the metaphysical principles that make that penetration possible. For this book has an intention that is principally speculative; the rich historical commentary is no more than the natural development of the primary intellectual perfection—to see things as they are.

Dealing with objects at once abstract and complex, Mr. Anderson succeeds in combining lucid developments and explanations with a terse control of words, not maneuvered by the character of his matter into an awkward, heavy, jargonistic mode, the kind of exposition that can hang like chains on a philosophical treatise. This reflects more than a mastery of literary art, of a fine and simple style; it is basically the natural issue of clear thinking. The work, certified by the imprimatur of the Bishop of Fort Wayne is planted on the "solid doctrine" of St. Thomas Aquinas, and interpreted in the light of the authentic tradition. With this guarantee of depth and balance, it moves into its express object, the study of analogy itself—a speculative task, a much needed work, a difficult problem accomplished with masterly skill. Yet it should not be denied that for many readers, the most striking fruits may come from the brief, brilliant lights played on other greater or lesser thinkers, Plato, Plotinus, Spinoza, Eckhart, Suarez, Scotus, Maimonides, the Symbolists and so on. Nor does this aspect of the value of the book end with its epilogue; we do not mean to overlook the fact that a fine instrument is put in the scholar's hand for evaluating other systems of thought not mentioned, for further personal applications and assessments. Essentially a complete treatise, a unity in itself, the essay nevertheless points outwards in many directions, indicating new places of departure for new and rewarding lines of study. And it is finally worth noting that these many perfections—fruitfulness, clarity, accuracy, orthodoxy, simplicity and the rest consistently strike and attract the reader for page after page through the whole book.

The order of the book is simple: the usual introduction by means of nominal definitions, followed by a division and then the proper treatment of each divided part. As the common opinion holds for four kinds of analogy, there are four parts to the book, beginning with the least analogy—like analogy and working up to the true analogy, analogy of proper proportionality. The speculative and historic parts of the work are finely juxtaposed to reflect the greatest amount of light among themselves; the latter also being chosen more for their pertinence to the speculative part than for their own importance in the history of philosophy. The various sections are reviewed in brief summaries, and the cross references necessary in a book of this kind are calculated to add to its unity and clarity. The gamut of opinion on various controverted points is amply indicated, but on some issues which the author tries to conclude, discussion is still active. The epilogue is a worthy short essay in itself.

This is but a brief appreciation of Mr. Anderson's essay on

analogy and existence. That it is recommended, to whom and for what reasons, need not be emphasized further. Only let it get the distribution it merits.

M.M.S.

Saint Thomas, Petrarch, and the Renascence (Aquinus Paper, No. 12).
By Kenelm Foster, O.P., M.A. Oxford, Blackfriars, 1949. pp. 15.
ls. 6d.

The author does well to excuse himself for the "bold sweep of this paper's title." The sketch of some aspects of Petrarch is revealing and deftly executed, but hardly suggests significant connections with the age of St. Thomas or with the Holy Doctor himself. Petrarch is a much-controverted figure; a great artist, he is now presented as a great man and patriot, even a great Christian. The truth is that most portrayals of "the first modern man" (in Renan's estimation) have been specious and superficial. Limning one or another of admittedly Petrarchan elements, they have never brought to light the heart of the subject. Father Foster traces Petrarch's outstanding qualities to a three-fold source: bad training—or none at all—in philosophy; passionate attachment to the new humanist cult; and a peculiar Christianity which is at least questionable. True, the quotations from Petrarch evidence some wisdom and an active moral sensibility, but the tints of the new-born Renaissance colors their context and diction.

The study is admirable insofar as it is honest and pointed. Careful and critical examination of the subject's salient features is plainly exposed. We cannot help but wish there had been more about St. Thomas than a mere final paragraph. There will be a paper on Dante by the same author we hope.

P.R.

On Kingship. By Saint Thomas. Revised with Intro. and Notes by I. Th. Eschmann, O.P. Transl. by Gerald Phelan. Toronto, Canada, The Pontifical Institute of Mediaeval Studies, 1949. pp. xxxix, 119.

"The profound spiritual significance of the fragment 'De Regno,' its innermost soul and the final law of all its teaching, lies in the thesis that civil society is an institution founded upon nature and serving, in its own way and at a definite and inalienable place in human affairs, the ultimate end of man, the eternal salvation of his immortal soul. The thesis is an extension of St. Thomas' great theology of nature and grace, expressed in the historical situation of mediaeval Christendom and explicated by the notions and principles of Aristotelian philosophy" (p. xxxix).

Father Eschmann interprets this little gem of the Angelic Doctor with clarity and succinctness. The preciseness and lucidity of Saint Thomas are evident throughout. The reader discovers a remarkable familiarity on the part of the author with what may be called the practical questions of government.

The work has two divisions: the first book is on the theory of monarchy; the second treats the practice of a monarch. Developing always from the soundest principles, the treatise raises and solves a good number of the problems confronting the head of a state. Saint Thomas is ever the theologian: everything is referred to the ordering of Divine Wisdom.

The translator's task has been well done. Doctor Phelan is to be commended for a smooth and unencumbered rendering of the Latin. Father Eschmann's introduction is exhaustive: quite a large amount of research on authenticity, chronology, etc. There are two valuable appendices, one lists selected variants from the manuscripts and the second has selected parallel texts. There is an index of books referred to, and finally an index of names.

We can echo Father Eschmann's pronouncement: "For having . . . coined the profoundest and clearest formula of the mediaeval city of God, the book, 'On Kingship' rightfully ranks as a classic in the world's political literature."

P.R.

Blueprint for a Catholic University. By Leo R. Ward, C.S.C. St. Louis, B. Herder Book Company, 1949. pp. 401 with bibliography. \$5.00.

What Father Ward offers here is not a building plan for an institution dedicated to piety, football and money but a discussion of the objectives of a university, a Catholic university, and a Catholic university in America. He begins with the present educational crisis, and then fills in the historical background, dwelling chiefly on the medieval universities, and here he depends a great deal on the Dominican, Denifle. The heart of the book is the determination of the specific end of a university, which is learning or the discipline of the intellect. From the authorities cited and the remarks of private educators reported, it is abundantly evident that such a determination of the objective of Catholic education is by no means evident to all. The author is not content with stating and proving the end; he considers at some length other facets of the problem such as the place of theology and metaphysics, the relation of the intellectual to the moral virtues, democracy and the common good in relation to the university. Moreover, this professor of a Catholic university does not rest in

speculating; the theory is always seen against the background of the present state of affairs. Some may ask for further clarification on isolated points, others may even contest some of the conclusions, but there is such a wealth of sage observation here that no Catholic educator, whatever his field, can safely neglect this *vademecum* of objectives.

On the debit side is the Notre Dame professor's treatment of Newman and his ideas. Father Ward likes Newman, and wants to use him, but he is very chary about it, and not quite sure that he grasps his thought. The fault is not all the author's. Nevertheless, a more thorough study of the conditions under which the *Idea of a University* was written, a careful comparison of the original lectures with the final version, and a greater use of the *Rise and Progress of Universities* would have given him a valuable ally for his conclusions. The style of this *Blueprint* sometimes reverts to slang expressions, and the plethora of interrogations, while possibly valuable as a species of the Socratic method in the classroom, are in print only distracting and annoying. The Bibliography seems indicative not of source material but of the author's general reading. But these are incidental points in what is probably one of the best books on the true objectives of Catholic higher education.

R.D.D.

Ancient Christian Writers. Arnobius of Sicca, The Case Against the Pagans. Vol. II. Transl. By George E. McCracken, Ph.D., F.A.A.R. Westminster, Md., The Newman Press, 1949. pp. 659 with notes and index. \$3.25.

This second volume of Arnobius' *Adversus Nationes*, including the fourth to the seventh books, constitutes the eighth in the series of the works of the Fathers in translation, and concludes the African apologist's noble defense of the new Christian faith against those who would destroy it in its infancy.

These last four books of Arnobius are principally a detailed criticism of the deities, religious laws, sacrifices and ceremonials of the old Roman paganism. They are a scathing attack against the foes of the true faith in which the author, once a pagan himself, frequently employs the *reductio ad absurdum* to confound his former associates. Not only does he condemn the logic of those who profess belief in such an unlikely religious cult as this Roman polytheism; but also seriously questions the sincerity of men who attribute even to the most divine Jupiter traits proper to animal nature. Rather, says Arnobius, it is to justify their own idolatry and immorality that

the pagans carry out the worship of such forged divinities.

The translation, as in the first volume, leaves little to be desired. Dr. McCracken has given a smooth, easy to read English version with copious notes to explain the obscure parts of the text, together with an exhaustive index for ready reference.

In short, this book maintains the high quality of the previously published works in this series and will contribute considerably to the popularization of the often neglected study of patrology. J.E.B.

The Weight of Glory. By C. S. Lewis. New York, The Macmillan Co., 1949. pp. 66. \$1.25.

The Weight of Glory is the first sermon, from which C. S. Lewis' new, brief collection takes its name. This sermon deals with the glory of beatitude—the beatitude or blessedness we are all seeking, even those of us who can conceive no higher happiness than that found in beer or video or baseball. In an age that glorifies cigarettes and soft-drinks, Mr. Lewis has the temerity to glorify glory. With a bow to St. Thomas Aquinas, the Magdalen College tutor explains glory under its two-fold aspect. It is, on the one hand, honor before God, the loving glance of our approving Father. The other type of glory is what Jesus promised us when He said: "Then shall the just shine as the sun in the kingdom of their Father" (Matt. XIII, 43). Because all men are potentially destined for glory or horror, Lewis tells us: "It is in the light of these overwhelming possibilities . . . that we should conduct all our dealings with one another. . . ." This is our burden, "The Weight of Glory."

"The light of these overwhelming possibilities," the possibility of beatitude eternally or utter damnation just as eternally, solves for Lewis the question of "Learning In War-Time." Thus he entitles a sermon delivered at Oxford in grim nineteen thirty-nine. The sermon is timely in grim nineteen forty-nine. His solution is simple. We are on the brink of heaven or hell. If in the face of that reality, we can study other than sacred subjects, then in the face of war we can study other than warrior subjects.

The Oxford don errs in his third sermon, "Transposition," when he says: "It looks therefore, as if we shall have to say that the very same phenomenon which is sometimes not only natural but even pathological, is at other times (or at least at one other time) the organ of the Holy Ghost." Lewis would thus make the gift of tongues at Pentecost, the ignoble accretions and abuses at Corinth and the

babblings of revivalists the very same phenomenon. Not even "transposition" could obliterate such a created "difficulty."

Perhaps the babblings at Corinth and the revivalist "tongues" are the same phenomena, inspired by an undisciplined religious spirit or frenzy. However they are of a different species from the true gift of tongues. This gift was inspired by the Holy Ghost. Further it was designed for the extension of the Church. Such is true neither of the revivalist exhibitions nor of the Corinthian abuses, castigated by St. Paul. "A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit" (Matt. VII, 18).

The two discourses that complete the collection are "Membership" and "The Inner Ring." "Membership" contrasts the satisfying concept of the diverse members complementing one another in the Mystical Body of Christ, with the artificial modern notion of members as units in the body politic. "The Inner Ring" warns us of the cliques, the select circles that the world uses to drain our energy and ever so smoothly slide us into sin.

Lewis' style is engaging, personal, *vis-à-vis*. For those acquainted with his works, *The Weight Of Glory* will furnish new insights into his ideas. For those unacquainted with him this brief volume will serve as a provocative introduction to him, and then later perhaps, to his more lengthy and more important works. V.M.R.

Mary and Joseph. Their Lives and Times. By Denis O'Shea. Milwaukee, The Bruce Publishing Company, 1949. pp. 398. \$3.00.

This recent work of Father Denis O'Shea has a certain exclusiveness about it, since it is the only extensive historical documented biography, in English, of our Blessed Mother and St. Joseph.

The author's intention in presenting such a precious panorama of the life of Our Lady and St. Joseph was purely historical. He realized that the brevity of matter concerning Mary and Joseph in the canonical Gospels is quite tantalizing to those devotees who would like to know these saints better. As a result, for the basis of his work, besides the canonical Gospels he has prudently culled matter from other informative and veritable sources. With these cautiously selected sources as a background encompassed by the graphic pen of Father O'Shea, the reader travels back to the childhood days of Our Blessed Mother being presented in the Temple, to that of the handsome young Joseph claiming his bride.

This work not only offers fascinating matter for the historian but supplies the reader with abundant seed for the personal cultiva-

tion of a more intense devotion to Our Blessed Mother and St. Joseph.

T.K.

Crucified With Christ. By Herbert George Kramer, S.M. New York, P. J. Kenedy and Sons, 1949. pp. xiii, 269.

"I live—yet no longer I, but Christ lives in me." Centuries ago St. Paul, that undaunted lover of Christ, cried out these words with what might be called, in all reverence, a note of gaiety. To him had come at last the answer to all of Christian living. He truly bore Christ within him; suffering in Christ, he found it difficult to veil the exultant joy pounding in his heart at the prospect of rejoicing too with his Saviour. He indeed died that he might gain.

Crucified with Christ reveals this singular paradox of true living in eight biographical sketches. The author, Father Herbert Kramer, a Marianist, squarely faced a towering problem in choosing from the centuries-long list such a small number of unstinted lovers of Christ Crucified in order that he might in some way "shed light upon the mystery of suffering." He has chosen admirably. With deft ingenuity he has selected all but two of his subjects from the last century. Father Kramer furnishes no clue as to the final determinant, but his mixture of four uncanonized persons who belong to modern times is surprising, as well as gratifying. Perhaps, even unconsciously, he deemed that the lives of those so near to us in time, in tastes, in trials might more substantially "become a beacon to other souls eager for advancement in perfection" (p. xii).

Commencing with the seraphic Catherine of Siena, Fr. Kramer presents in a meditative yet halcyon mood the sublime Carmelite mystic, John of the Cross. With these two renowned examples of crucified love supplied, he then turns quickly to the nineteenth century to outline the shadow of the Cross in the lives of two young saints: the Passionist, St. Gabriel of the Sorrowful Virgin (canonized in 1920) and magnetic Gemma Galgani. The four uncanonized friends of the suffering Jesus fill out the remainder of the book: Pius de Hemptinne, a disciple of that great Benedictine master of soul-direction, Dom Columba Marmion; Séraphie Perret, although not a Carmelite, a flower from the school of Thérèse of Lisieux and Elizabeth of the Trinity; the American stigmatist, Marie Rose Ferron and finally Gabrielle Maillet who died in 1944, and to whom the book is dedicated.

In describing the union of these eight souls to God though Christ Crucified, Fr. Kramer never once falters on the path which he drew

for himself. Primarily, these are soul-biographies; "friendship with Christ, amid suffering, despite suffering, because of suffering" is the theme. To this is subordinated all but the necessities usually found in longer, less concentrated biographies. Through this focussing, the author accomplishes his task of showing the supernatural *joie de vivre* that inundated these lovers' lives. In simple, and at times, almost lyrical language, he joins together their own words and actions to complete each masterly portrait, "Christ living in each soul."

In Father Kramer's own words this book "is destined partly to those souls hidden among the rank and file of the Mystical Body who are intrigued by personal holiness of life. It is intended also for the many whose open hearts are ready for the fullness of Divine love, but to whom the possibilities of true intimacy with their thorn-crowned Guide may never be presented" (p. xi). Few, then, there are who could find excuse for having little or no interest in such matter as is presented in *Crucified With Christ*.

R. J. G.

More Catechism Stories. By Rev. F. H. Drinkwater. Westminster, Maryland, The Newman Press, 1949. pp. 201. \$2.50.

A teachers' aid-book for teaching the catechism is the aim of this small volume by Father Drinkwater. From cover to cover it is filled with stories that could appeal to almost any audience. The stories are used as means of bringing out in an interesting and enjoyable way, the divine truths of God and His Church contained under the Creed, Prayers, Commandments and Sacraments. The Virtues and Vices were treated in a similar way in a previous volume.

The book has a few weak points. The stories related in connection with a commandment of God, sometimes do not show clearly the idea to be absorbed by the reader or listener. Again, jokes are always welcomed in an exercise. But there is a saturation point especially when many of the jokes fail to emphasize the point intended.

Yet, a teacher who is handicapped by lack of ready material to make catechism instruction interesting to youngsters, and informative to adults, will find here a convenient collection of stories "ready-made" for him. Some of the stories bring out points connected with the laws of God and His Church which even those familiar with the truth had not realized before. Finally, the book can provide a few hours of enjoyable reading for any Catholic, cleric, sister or layman.

F.M.C.

The Canon of the Mass. By Rev. Jerome Gassner, O.S.B., Ph.D., H.D., S.T.D. St. Louis, Mo., B. Herder Book Co., 1949. pp. x, 404. \$5.00.

The Canon is the heart of the Mass. It is the focal point around which the other prayers are centered. Its importance in the Mass need hardly be stressed since it contains the consecration of the divine Victim and the sacrifice of this Victim to God. Both the celebrant and the faithful who are present look to this part of the Mass for the fruits of Christ's bloody sacrifice on Calvary.

Father Jerome Gassner of the faculty of the Benedictine International College in Rome, presents in this book a scholarly treatment of the historical development and the Scriptural basis of the sacred Canon of the Mass. Within this framework he clearly exposes the doctrine which the Canon contains as a confession and symbol of the faith in the Eucharistic mystery.

This is a thorough treatment of the Canon, and a careful reading of it is necessary for any profit. Seminarians should appreciate this book because it will give them a deeper understanding of the mystery they will help to perpetuate. Priests and the faithful who are looking for a complete treatment of the most important part of the Mass will welcome Fr. Gassner's contribution. R.M.

De Virtutibus Theologicis Commentarium in Summam Theologicam S. Thomae la Iiae q. 62, 65, 68 et la Iiae q. 1-46. By Reginaldus Garrigou-Lagrange, O.P., S.T.M. Tourin, R. Berruti & Co., 1949. pp. I-584 with appendices and index.

This work is called by the author a complement of his commentaries on the First and Third Parts of the *Summa*, for in this latest commentary are discussed those virtues which perfect man directly in his progress through Christ the Way, towards the Triune God, man's Final End. To call this work the "complement," then, is to emphasize the unity of theology, in which all things are considered in relation to God. The heroic labor of Father Garrigou as a true commentator on the *Summa* is once again evidenced in this work. As in all his commentaries on the *Summa*, he does the student the inestimable favor of following closely the order and method of the common master, St. Thomas, question by question, article by article. After completing the discussion of all the questions pertinent to the theological virtues, the author adds several appendices of his own, in which he develops some of the fundamental principles and conclusions of the Thomistic doctrine on the subject at hand. This characteristic insistence upon, and repetition of, fundamental principles can

hardly be called a fault, since these principles are the key to the whole doctrine. In the particular consideration of each article, there are presented the positive theology involved, heretical errors, and the opinions at variance with Thomastic thought. Special difficulties are discussed only after the treatment of the article itself. Finally, the work, always faithful to the principle that St. Thomas is his own best commentator, abounds in texts from other works of the Angelic Doctor, thus focussing the full light of his mind upon each problem. The mere enumeration of these features sufficiently indicates the worth of *De Virtutibus Theologicis* as an aid to both professor and student is more fully deriving fruit from the abundant source of the *Summa Theologica*.

C.O'B.

Theologia Moralis. Vol. I. By Mons. Antonius Lanza. Turin, Italy, Casa Editrice Marietti, 1949. pp. xxiv, 570. Pret. Lit. 1,500.

This competent work by the Archbishop of Reggio-Calabria is divided into six tracts which roughly correspond to qq. 1-108 in the Prima Secundae of the *Summa Theologica*. It also contains a somewhat lengthy introduction which treats of the nature and sources of moral theology, and includes a brief historical outline of the chief theologians and works dealing with moral theology.

It is the first of four volumes, and has several features that recommend it both to pastors and professors of theology. It emphasizes the subjects that have a greater contemporaneous value; it duly notes all controverted points; and finally it makes practical applications of the principles that have been delineated. The complete *Theologia Moralis* should be a welcome addition to the ever-growing number of moral manuals.

N.R.

The Queen's Own. By Sister M. Assumpta O'Hanlon, O.P. Melbourne, Australia, Linehan — Shrimpton PTY., Ltd., 1949. pp. 162. \$1.50.

Dominican Pioneers in New South Wales. By Sister M. Assumpta O'Hanlon, O.P. Sydney, Australia, Australasian Publ. Co., 1949. pp. 183.

Devotion to the Blessed Mother has ever been a thorn in the side of Protestantism. This was the case ever since the Reformation, and its roots were so deeply implanted in the hearts of Protestant England that its effects were felt even among the Catholic population of that country.

Restoration of devotion to Mary was undertaken by two great women, Margaret Hallahan and Mary Potter, both of whom were

Dominicans, and whose zeal and courage in this noble work were boundless. *The Queen's Own* is the story of their labors, which were successful despite Protestant bigotry and the luke-warmness of the Catholic laity in England.

The author, in this biography, has emphasized the rôle the Rosary played in the lives of these holy women, enabling them to accomplish a seemingly hopeless task.

The same author applies her facile pen to the story of the *Dominican Pioneers in New South Wales*. The talented Sister presents a lucid, factual history which succeeds in outlining a thriving apostolate that began in 1831. Of necessity, her treatment is brief and somewhat sketchy, but the chief events are here; and the commendable style of the volume heightens its inherent interest. G.H.K.

Standards of Bibliographical Description. By Curt F. Fuhler, James G. McManaway, and Lawrence C. Wroth. Philadelphia, University of Pennsylvania Press, London, Oxford University Press, 1949. pp. viii, 120. \$2.50.

This thought-provoking book might well be called an historical survey of bibliography. It contains the 1946-47 series of lectures given under the auspices of the A.S.W. Rosenbach Fellowship in bibliography. The lecturers are experts in their respective fields of research. Curt F. Bühler, of the Pierpont Morgan Library, N.Y.C. gives an interesting discussion of the bibliography of *Incunabula*; treating "Early English Literature" (1475-1700) here is James G. McManaway of the Folger Shakespeare Library in Washington, D. C.; and from Lawrence C. Wroth of the John Carter Brown Library in Providence, R. I., comes a discussion of *Early Americana*.

The time spent in reading this volume will be of profit to scholars, librarians, and all interested in bibliography. The authors all agree that standards and forms of bibliographical description need to be established, but cannot agree on some points of standardization. Many examples are cited to illustrate lack of uniformity in the same subject field and sometimes even in one extensive compilation. Finally, suggestions are offered to correct some of these defects in procedure.

Experts will discuss for some time to come the points raised in the lectures. "It was with a view of raising basic questions of theory, objectives and methods, and to contributing to the formulation of acceptable standards that the 1946-47 series of lectures . . . was planned." (introd.) After reading the work one must conclude that such an objective was attained. It is certainly a step forward towards

the attainment of minimum standards. Bibliographers of the future may well have to thank these authors for their enlightening discussions and their suggestions which will aid in the establishment of uniform principles of bibliographical description. R.C.A.

Spiritualite Sacerdotale d'apres Saint Paul. By C. Spicq, O.P. Paris, Les Editions du Cerf, 1949. pp. 201.

This work is the fourth in the *Lectio Divina* series published by Les Editions du Cerf. The purpose of the series is to follow the advice of the Encyclical *Divino Afflante Spiritu* to return to Biblical sources. The present work nobly fulfills this purpose, for it draws principally from the epistles to Timothy and Titus, not excluding, however, the other Pauline epistles, to which there are frequent allusions.

This book will have a limited scope of readers, since it is written for priests and seminarians; but it has a great deal to offer this group. Although it is a small book, it covers the whole range of priestly life, viz. piety of the priest, the sacerdotal grace, the apostolate, the theological and moral virtues, etc.

A difficulty for American readers is that the volume is written in French; but it is easy French and should not present great difficulty to the priest or seminarian who is fairly well grounded in that language. A.J.P.

Historia de las Misiones Dominicanas en Tungkin. By Fr. Marcos Gispert, O.P. Avila, Imprenta Catol. y Encuadernacion de Sigirano Diaz, 1928. pp. 756, with illustrations. 35 pesetas.

Tungkin is not a very familiar name to us until we realize that is part of the country which is now known as French Indo-China. The Catholic Church was first planted there in the last half of the seventeenth century. The Dominicans of the Province of the Holy Rosary were the first to establish permanent religious residence. Their labors were far from peaceful, for they endured various persecutions from the time of their arrival, culminating in the severe attacks on the Christians in 1861 and 1862. A glorious harvest has been gathered of more than forty martyrs, at least half of whom are declared beatified by the Church.

This book is a thorough account of the men who cultivated the seed of the Church in the country of the Annamites. Irrigated by their sweat and their blood, the faith has now dug deep roots. The physical structure of the Church is sturdy in the number of church

buildings, schools and hospitals. The strength of the spiritual character of the Church in Tungkin is evidenced, in at least one instance, in the number and quality of the native clergy. The author is an official of the Order in the mission, and is therefore a competent authority.

A.S.

Introduzione Alla Somma Teologica Di S. Tommaso. By Amato Masnovo. Brescia. "La Scuola" Editrice, 1945. pp. 125.

Present a philosopher-theologian with a dilemma and he will not rest until he has finally reconciled the vexing horns, at least to his own satisfaction. Thus, presented with just such a situation by a *directive* on the study of St. Thomas, Canon Amato Masnovo sets forth his solution to it in these eight essays intended as an introduction to just such a study. To them he has appended ten different documents pertaining to the problem, among them being the encyclical *Aeterni Patris* of Leo XIII on the study of St. Thomas.

Viewing the need of guiding and directing the thought of young students in the light of contemporary problems might give cause for professors to frown upon the *Summa* as something outdated. (This is the first horn of the dilemma.) But if clarity and preciseness in thinking is to be the goal of the young student of theology where then can one find a better guide and teacher than in the *source* of speculative theological thought? In showing that the structure of the *Summa* and its very character are pointed towards easing the burden of the beginner, Canon Masnovo sets up the *Summa* in its historical background, alongside the works of Peter Lombard, Abelard, Alexander of Hales, and Albert the Great, from which comes a dignified affirmation to his solution to the one side of the dilemma. To the other, and admittedly more difficult problem—the manner of commenting and presenting the *Summa* to the students—he proceeds with proper caution, stating a suggested solution of the Sacred Congregation for Studies in Seminaries and Universities, and offering two dangers imminent to such a program. His own manner of commentary would be a dialectical-historical method in which the *Summa* would be considered in its fundamental principles, shading them not only in the light of the universal doctrine but also viewing them without the orbit of contemporary problems. He offers an example in a commentary on the proofs for the existence of God (1/2/3). His two concluding essays give him an occasion to apply some of the principles of St. Thomas to problems of the present day: the problem of peace, and the nature of all men to act for a final end.

These essays are given to us with something of classroom informality, unencumbered by the stiff and sometimes awkward technicality of the manual. They were written to be an introduction, and as any good introduction they whet the appetite in anticipation of a prolonged stay with the host.

F.M.

BOOKS RECEIVED

CATHOLIC RADICALISM. By Peter Maurin. A collection of the late Peter Maurin's unique essays with drawings by Ed Willock. 115 Mott Street, N. Y. 13, N. Y., The Catholic Worker, 1949. pp. 213.

COMMON SENSE ABOUT FUND RAISING. By Robert Keith Leavitt. 25 Lafayette St., Brooklyn 1, N. Y., Empire Mailing Service, Inc., 1949. pp. 75. \$2.00.

DE MEMBRIS ECCLESIAE CHRISTI. By A. C. Gigon, O.P. Fribourg, Switzerland, Typographia Canisiana, 1949. pp. 38.

DE VETUSIORIBUS BREVIARIORUM CODICIBUS MANUSCRIPTIS. By Dom Phillipus Oppenheim, O.S.B. Via Fabio, 2, Turin, Roberto Beruti & C. Editri. pp. 127. L. 250.

DEVOTIONS TO THE LACHRYMOSE VIRGIN-MOTHER OF "MARIA-POVCH." Edited by Rev. Julius Grigassy, D.D. 431 George St., Braddock, Pa. pp. 203. \$1.50.

HEAVEN ON THURSDAY. By M. K. Richardson. The story of St. Madeleine Sophie Barat. Westminster, Md., The Newman Press, 1949. pp. 157. \$2.00.

MARRIAGE PRELIMINARIES. By E. J. Mahoney. The *Instructio "Sacrosanctum,"* June 29, 1941, with a commentary. Westminster, Md., The Newman Press, 1949. pp. 93. \$1.00.

THE PROBLEM OF AUTHORITIES IN THE SUMMA THEOLOGICA. By Nicholas Halligan, O.P. Washington, D. C., Dominican House of Studies, 1949. pp. x, 95.

QUESTIONES DISPUTATAE (2 vols.) By St. Thomas Aquinas. (8th edition). Vol. I edited by R. Spiazzi, O.P., S.T.L., Vol. II by Fathers P. Bazzi, M. Calcaterra, T. Centi, A. Odetto, P. Pession (all Dominicans and Lectors). Via Legnano, 23, Turin, Italy, Casa Editrice Marietti, 1949. pp. Vol. I, xxx, 594. Lit. 2,000. pp. Vol. II, 950. Lit. 2,500.

QUESTIONES QUODLIBETALES. By St. Thomas Aquinas. Via Legnano, 23, Turin, Italy, Casa Editrice Marietti, 1949.

THE RICHES OF THE MISSAL. By Jean Vagaggini, O.S.B. St. Louis 2, Mo., B. Herder Book Co., 1949. pp. 319. \$4.00.

SECRETS OF THE INTERIOR LIFE. By Most Rev. Luis M. Martinez, D.D., Archbishop of Mexico. Translated by H. J. Beutler, C.M., S.T.L. St. Louis 2, Mo., B. Herder Book Co., 1949. pp. vii, 202. \$3.00.

TANGO-TONGA. By Ferdinand Valentine, O.P. Illustrated by Sr. Mary Ansgar, O.P. A children's book of entertaining stories about jungle life. London, Bloomsbury Publ. Co., Ltd.; obtainable in U. S. A. from P. J. Kenedy & Sons, New York, N. Y. pp. 50. 6 shillings.

ST. TERESA OF JESUS. By Father Gabriel of St. Mary Magdalene, O.C.D. Westminster, Md., The Newman Press, 1949. pp. 123. \$2.00.

ST. THERESE, MESSENGER OF MARY. By A. H. Dolan, O.Carm. 55 Demarest Ave., Englewood, N. J., Carmelite Press, 1949. pp. 56. \$1.00.

ST. THOMAS AND THE WORLD STATE. (Aquinus Lecture, 1949) By Dr. Robert M. Hutchins. Milwaukee, Wis., The Marquette Univ. Press, 1949. pp. 53. \$1.50.

PAMPHLETS RECEIVED

A MISSION TOUR IN AFRICA. By Dominic G. Moreau, O.P. Dominican Fathers, Belgian Congo, Uele District. pp. 19.

PIERCE THE CONFUSION AND SEE THE CHILD. By F. A. Kirk. A discussion of Federal Aid for Education. pp. 64. \$0.20; \$8.00 per 100.

A SOUL OF SILENCE. SISTER ELIZABETH OF THE TRINITY. By M. M. Am. du Coeur de Jesus, O.D.C. Westminster, Md., The Newman Press. pp. 40. \$0.50.

THEIRS IS THE KINGDOM. By E. J. Edwards, S.V.D. The story of Mother Mary Aloysia. Monastery of St. Dominic, 13th Ave. and 10th St., Newark 3, N. J. pp. 48. \$0.50.

From *The Grail*, St. Meinrad, Indiana.

THE CHALLENGE OF FATIMA. By Raphael Grashoff, C.P. pp. 87. \$0.25.

PRAYING THE MASS WITH JESUS. By Sr. Mary Richard, O.S.B. Illustrations by Jeannette Knapke. pp. 32. \$0.10.

THE WAY OF THE CROSSBEARERS. By Rev. C. A. Liederbach. pp. 44. \$0.15.

From *Radio Replies Press*, 500 Robert St., St. Paul 1, Minn.

OUR LADY AND DAYLIGHT SAVING. By James J. Galvin, C.Ss.R. pp. 31. \$0.15.

R. N. MEANS REAL NURSE. By James N. Bennett, C.Ss.R. pp. 38. \$0.15.

THE SACRED HEART AND SAINT MARGARET MARY. By a Visitation Sister. pp. 32. \$0.15.

THEY AND GOD. MEN AND WOMEN WITH A MESSAGE. By G. H. Mahowald, S.J. pp. 33. \$0.15.



CLOISTER CHRONICLE

SAINT JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Revs. E. B. and J. H. Halton, O.P., to the Rev. J. F. Ryan, O.P., to Bro. Leo Patten, O.P., and to Bro. Gerard Maley, O.P., on the death of their fathers; to the Very Rev. W. D. Noon, O.P., and to the Rev. W. A. Dooley, O.P., on the death of their brothers; to the Rev. V. D. Dolan, O.P., and to the Very Rev. L. P. and the Rev. R. B. Johannsen, O.P., on the death of their sister.

GENERAL CHAPTER The General Chapter of the Order of Preachers was convoked at the Dominican House of Studies, Washington, D. C., on September 10. Definitors from thirty provinces attended with the Most Rev. Emmanuel Suarez, O.P., Master General, presiding. During the Chapter, the Master General together with the Most Rev. P. A. Skehan, O.P., Procurator General, the Very Rev. T. S. McDermott, O.P., Provincial of St. Joseph's Province, the Very Rev. Emmanuel Montoto, O.P., Secretary General of the Chapter, and the Very Rev. T. M. Sparks, O.P., Socius of the Master General for the North American Provinces, was received by the President at the White House.

The Master General and professors from various general and provincial Studia of Theology assisted at the *ad gradus* examinations of the Rev. C. I. Litzinger, O.P., the Rev. P. F. Mulhern, O.P., and the Rev. R. J. Slavin, O.P.

ORDINATIONS The following Brothers received First Tonsure on September 30 at the National Shrine of the Immaculate Conception, Washington, D. C.: Francis Connolly, Aquinas Powers, Raymond Daley, Jordan Lacey, Thomas Kane, James Breitfeller and Antoninus Fallon. The following day these Brothers received the four Minor Orders.

On October 3, the Subdiaconate was conferred on Brothers Dominic Rover, Louis Sukovaty, Joseph Gardner, Brendan Crowley, and Martin Connors.

The Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, conferred all the Orders.

PROFESSION At St. Rose Priory, Springfield, Ky., the following Brothers made their Simple Profession into the hands of the Prior, Very Rev. J. B. Briggs, O.P., on August 16: Joseph Jordan, Theodore Hall, Luke Turon, Bernard St. George, Cajetan Malone, Dominic Keating, Philip Fitzsimmons, Bertrand Boland, Terence Quinn, Bruno Mundor, George Westwater, Louis Every, Pius Tefft, Eric Bond, David Reichle, Matthew Donahue, Christopher Price, Regis Ryan, Cornelius Garry, Timothy Kelleher, Ambrose Fleck, Eugene Bondi, John Shanley, Gerard Curley, Cyril Korzi, Gerald Christian; on Aug. 22: Bro. Walter Heath; on Oct. 5: Rev. Matthew Stanton, Rev. Francis Chen, Rev. Paul Fu.

The following Brothers received the Habit from the Prior on August 27: Linus Walker, Malachy De Augustine, Aquinas Gordan, Benedict McCaffrey, Raymond

Corr, Jerome McCann, Kieran McAllister, Ferrer Arnold, Declan Kane, Damien Lee, Charles Burke, Martin Egan, Thomas Burns, Jordan Ertle, Owen Murphy, Ignatius Beatty, Boniface Perz, Norbert McPaul, Edward Keefer, Justin Hennessey, Canisius Fahey, Reginald Peterson, Nicholas Kurgaz, Adan McKeon, Cletus McNeil, and Paschal Hunt; on Sept. 10: Adrian Wade and Bonaventure Schepers; on Sept. 24: Michael Jelly; on Oct. 21: Emmanuel Wack.

The Rev. G. Q. McSweeney, O.P., who has been working with Catholic VISITORS Relief Agencies in Germany, spoke to the students on Oct. 11 about conditions existing in that country.

The Very Rev. J. M. Ramirez, O.P., S.T.M., noted theologian and Professor at the University of Salamanca, Spain, delivered a series of lectures before the students and faculty of the House of Studies from Oct. 24 to Nov. 4.

APPOINTMENTS The Very Reverend Provincial has announced the following appointments: the Very Rev. J. D. Walsh, O.P., as pastor of Holy Name Church, Valhalla, N. Y.; the Rev. J. S. Dillon, O.P., as pastor of St. Monica's Church, Raleigh, N. C.; the Rev. F. N. Reynolds, O.P., as Head of the Central Mission Band.

SAINT ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. E. S. Murray, O.P., on the death of his mother, and to the Rev. E. W. Conley, O.P., on the death of his father.

DEDICATION The Most Rev. Emmanuel Suarez, O.P., S.T.M., Master General, presided at the dedication ceremonies of the Novitiate of St. Peter Martyr, Stockton Hill, Winona, Minnesota. He was assisted by the Very Rev. W. R. Lawler, O.P., and the Most Rev. Augustine Skeehan, O.P., S.T.M., Procurator General. The Solemn High Mass was celebrated by the Very Rev. Timothy Sparks, O.P., S.T.M., Socius to the Master General for North America. The address of welcome by His Excellency, the Most Rev. Leo Binz, D.D., Coadjutor Bishop of Winona, was read by the Rt. Rev. Msgr. B. A. Kramer, Vicar General of the Winona diocese. The sermon was preached by the Rev. John L. Callahan, O.P.

Also present for the ceremonies were the Most Rev. Henry P. Rohlman, D.D., Archbishop of Dubuque; the Most Rev. Edward A. Fitzgerald, D.D., auxiliary Bishop of Dubuque, and the Most Rev. Edward C. Daly, O.P., S.T.M., Bishop of Des Moines.

DEGREE The degree of Master of Sacred Theology was conferred on the Very Reverend Peter O'Brien, O.P., by the Master General following the dedication ceremonies of the new Novitiate.

TONSURE AND ORDERS The following brothers received First Tonsure on October 27 and the orders of Porter and Lector on October 28: Brothers George Welch, Hilary Freeman, Leo McMahon, Bernard Davis, Lewis Shea and Bertrand Maurihan.

On October 28 the following were ordained to the Diaconate by the Most Rev. William D. O'Brien, D.D., auxiliary Bishop of Chicago: Rev. Brothers Thomas Sanner, Bartholomew Walsh, Martin Hopkins, Lawrence Kearney and Joachim Pender.

PROFESSIONS On September 29, the following Brothers pronounced simple vows to the Master General, the Most Rev. Emmanuel Suarez, O.P., at the novitiate of St. Peter Martyr: Louis Bertrand Snyder, David Staszak, Pius Zannoni, Timothy Sullivan, Anselm Fischer, Clement Collins, Edmund Bidwell, Luke Sablica, and Cajetan Chereso.

On Sept. 20, Brother Bertrand Morahan made Solemn Profession to the Very Rev. J. E. Marr, O.P., Prior of the House of Studies. Bro. Jerome Fluary, O.P., lay-brother, made simple profession on Sept. 7.

VESTITIONS On September 29, the Most Rev. Emmanuel Suarez, O.P., Master General clothed the following postulants in the habit: Brothers Peter Martyr West, Kilian Downey, Mannes Gambro, Hyacinth Maguy, Emmanuel Holzer, Dominic Van Ness, Sebastian Rebert, Ephrem Marieb, Gerald Siebert, John Frankina, Thomas O'Hara, Simon Trutter, Bartholomew Ryan, Michael Hegedorn, Barnabas Berigan, Philip Cantlebary, Alphonsus Mainelli, Matthew Crotts, Verona Dresser, Richard Farmer, Gregory Moore, Justin Murphy, Boniface Schmitt, Gabriel Murray, Charles Norton, Edward O'Connor, Lawrence Mueller, Montfort Christman, Basil Folan, Urban Goss, Martin Long, Cyril Fabian, Bona-venture Lamm, Chrysostom Geraets, Malachy Cumiskey, Eugene Lambert, Jude McGovern.

APPOINTMENTS The following have been named officials of the Novitiate of St. Peter Martyr: Prior: the Very Rev. Reginald Hughes, O.P.; Subprior and Master of Novices: the Very Rev. J. N. Walsh, O.P.; Assistant Novice Master: The Rev. Leo A. Kinsella, O.P.; Procurator: the Rev. Vincent R. Whalen, O.P.

HOLY NAME PROVINCE

PROFESSIONS AND RECEPTION On Sept. 8, the Very Rev. Patrick Kelly, O.P., Prior of the House of Studies, Oakland, Calif., received the solemn profession of Brothers Bartholomew O'Brien, O.P., Nicholas Hayden, O.P., and Cyril Burns, O.P. On Sept. 19, Father Kelly received the solemn profession of Brother Ignatius Camporeale, O.P.

On Oct. 19, Brother Raymond Fitton, laybrother, was received to the Habit by the Very Rev. Peter Curran, O.P., Sub-prior of the Simple Novitiate, Ross, Calif.

VISIT FROM THE MASTER GENERAL The Most Reverend Emmanuel Suarez, O.P., Master General, accompanied by the Most Rev. Paul A. Skehan, O.P., Procurator General, visited the Simple Novitiate at Ross on the morning of October 14, and the House of Studies at Oakland on the afternoon of the same day.

PAROCHIAL SCHOOLS New parochial schools are under construction in the parishes of Seattle, Vallejo and Pittsburg.

SISTERS' CHRONICLE

**Dominican Nuns of the Perpetual Rosary, Rome, Italy
(American Foundation)**

On October 10, the feast of St. Louis Bertrand, solemn high Mass was celebrated at nine o'clock by Very Rev. Thomas E. Garde, O.P., assisted by Very Rev. Philip M. Caterini, O.P., Rev. Bernard Abbate-Rizzo, O.P., and three student priests from the Convent of Santa Maria supra Minerva as servers. In the afternoon solemn Benediction was given by Very Rev. Aelwin Tyndal-Atkinson, O.P., English Socius to the Master General, assisted by Fathers Caterini and Leamer.

Visitors to the Monastery during the summer months included several Bishops and many priests and members of the laity on pilgrimage to Rome. Among the visitors in late summer were Most Reverend Vincent S. Waters, D.D.; Most Reverend Paul A Skehan, O.P., Procurator of the Order; Very Rev. Hilary Carpenter, O.P., Provincial of the English Province; Rev. Cyril Osbourn, O.P.; and Very Rev. Monsignor Philip Flanagan, Vice Rector of the Scots College in Rome.

Dominican Sisters of the Sick Poor, New York, N. Y.

The annual retreat was conducted by Rev. J. H. Hartnett, O.P., September 3-11.

At the close of the retreat, Sister M. Francis Xavier pronounced temporary vows. The Right Rev. Monsignor Martin A. Scanlan, Pastor of St. John's Church, Bronx, N. Y., presided at the ceremony and preached the sermon. Other priests present were: Rev. William J. Ward, Rev. John J. Gordon and Rev. Thomas A. Donnellan, all of New York, and Rev. John J. Durkin, O.P., Chaplain to the Community. Solemn Benediction, given by Monsignor Scanlan closed the ceremony.

Holy Cross Congregation, Amityville, N. Y.

About two hundred Sisters assembled at Most Holy Trinity School, Brooklyn, on the first Saturday in September, to participate in the celebration commemorating the ninety-sixth anniversary of the arrival of our first Mothers in Brooklyn from Ratisbon Cloisters on September 2, 1853.

On the feast of the Nativity of Our Blessed Lady, forty-one postulants entered the Queen of the Rosary Novitiate.

Three volunteers from among the Sister-nurses at Mary Immaculate Hospital, Jamaica went to St. Charles Hospital, Port Jefferson, to help the Daughters of Wisdom in caring for the serious polio cases during the recent epidemic.

Many of the clergy, Sisters and several hundred graduate nurses attended the testimonial luncheon of the Alumnae Association of the School of Nursing of St. Catherine's Hospital, Brooklyn, in honor of Sister M. Ildephonse, O.P., Directress, for her many successful years of devoted, zealous and progressive service. Sister Margaret Marie, O.P., succeeds Sister Ildephonse, who received the appointment of Superior of Mary Immaculate Hospital in September.

Sister Jeanette, O.P., F.A.C.A., was a participant on the Faculty of the Pharmacy Institute, sponsored by the Catholic Hospital Association and St. Louis University, and more recently Sister James Anthony, O.P., participated in a panel discussion at Buffalo.

Sister M. Francis, M.D., a Medical Mission Sister who interned at Mary Immaculate Hospital, recently sailed for Karachi, East Pakistan.

The new convent attached to Dominican Commercial High School, Jamaica,

was open for inspection by families and friends of the Sisters, as well as students, three days prior to occupancy by the faculty members. A booklet compiled by the Sisters explained the story behind each of the windows in the beautiful chapel.

Since September, 1949, five week-end retreats for laywomen have been conducted under the auspices of the Sisters of St. Dominic at Our Lady of Prouille Retreat House, Amityville.

Reverend Mother M. Charitas, O.P., who served as General Councillor of the Congregation of the Holy Cross under Reverend Mothers Antonine, Catherine and Augustine; as Secretary of the General Council for twenty years; as Vicarress of the Dominican missions in Puerto Rico for five years, and as Prioress General for fifteen years (1928-1943), had the distinctive privilege of observing her seventy-fifth anniversary of the reception of the Dominican habit on October 15, at Holy Cross Convent, Brooklyn. In honor of the diamond jubilarian, the six golden jubilarians and the thirty-three silver jubilarians of 1949, a musical program was presented in Dominican Commercial High School in December.

Distinguished visitors at Amityville included His Excellency, the Most Reverend Edwin V. Byrne, D.D., Archbishop of Santa Fe, and his chancellor, and several Dominican Fathers from Puerto Rico. His Excellency, the Most Reverend Stephen J. Donahue, D.D., Auxiliary Bishop of New York visited St. Joseph's Convent, St. Josephs, Sullivan County.

Recent deaths in the community include those of Sisters Andrew, Clara, Leona, Antonine, and Pacifica.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The five pioneer Maryknoll Sisters (all R.N.'s with overseas experience) assigned to Kandy, Ceylon, have begun their apostolate in that stronghold of Buddhism. Sister Mary Paul, Vicarress-General and mission superior in China from 1921 to 1946, journeyed with them. Their task is to supply nursing service for a government hospital with a six-hundred bed capacity. Upon their arrival, they found the twenty-five buildings (all on different levels on a picturesque hillside) occupied by 1119 patients. A sixth Sister, a dietitian, will soon join this preliminary staff.

The Maryknoll Sisters shared largely in the inspiring conference held at the Maryknoll Fathers' Seminary on September 6-8. Called by the directors of the Social Action and Education Departments of the N.C.W.C., Rev. R. A. McGowan and Rt. Rev. Monsignor Frederick G. Hochwalt, representatives of twenty-seven mission societies for priests and five for Sisters gathered together to discuss with experts from the United Nations Agencies and from the fields of labor, communications, social action and agriculture, problems and projects relating to mission lands and their underprivileged people.

Monastery of Our Lady of the Rosary, Summit, N. J.

The solemn ceremony of the erection of the stations of the Cross in the Adoration Chapel at Rosary Shrine, Summit, N. J., took place during the weekly Holy Hour services, conducted by Rev. E. L. Phillips, O.P., chaplain of the monastery, on Sunday, October 16 at three-thirty. Blessing of the new statues of the Immaculate Heart of Mary, St. Joseph, St. Dominic and St. Catherine of Siena followed the erection of the stations. The blessing of the statues and the sermon was given by the Very Rev. V. M. Raetz, O.P., Prior of St. Antoninus Church in Newark.

On November 12, Rev. William F. Furlong, Vice-President of Seton Hall College, presided at the ceremony of investiture of one postulant.

The annual retreat will be conducted this year by Rev. V. C. Donovan, O.P., Director of the Catholic Thought Association.

Recent visitors included the Very Rev. Terence Wholihan, O.F.M., Conv., and Rev. Walter G. Moran, O.P.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On September 25, a Solemn High Mass was celebrated to commemorate the silver jubilee of Sister Miriam, and the golden jubilee of Sister Mary of the Presentation. The Mass was sung by Rev. Roger T. Monson, C.P., who was assisted by Rev. Joseph M. Doyle as deacon and Rev. Hilarion Volteris as subdeacon. Rev. John J. Dougherty preached the sermon.

Rev. R. P. Nuttall, O.P., conducted the services on October 2, the feast of the Most Holy Rosary. A colorful procession took place and roses were blessed and distributed.

The annual community retreat opened on November 29, and was conducted by Rev. T. A. Joyce, O.P. On the closing day of the retreat Sister Mary Margarita of the Heart of Jesus made her final profession.

Dominican Nuns of the Perpetual Rosary, Camden, N. J.

On September 24, Miss Jane Maria Daigle of Putnam, Conn., was invested with the habit of St. Dominic and received the name in religion, Sister Mary Luke of the Nativity, O.P. Very Rev. R. M. McDermott, O.P., Prior of Holy Name Priory, Philadelphia, presided at the ceremony and preached the sermon.

On Rosary Sunday, October 2, a vast throng took part in the solemn Rosary Pilgrimage. Rev. J. C. Rubba, O.P., of Providence College, Providence, R. I., preached the sermon for the occasion, taking for the theme of his talk the message of Our Lady of the Rosary of Fatima. The devotions concluded with the distribution of the blessed roses and Benediction of the Most Blessed Sacrament.

On October 10, the feast of St. Louis Bertrand, solemn High Mass was celebrated at ten o'clock by Very Rev. R. M. McDermott, O.P.; he was assisted by Rev. A. C. Tierney, O.P., and Rev. R. M. McCabe, O.P. Also present in the sanctuary were Very Rev. C. M. Thuente, O.P., Rev. J. S. Moran, O.P., Rev. Thomas F. Kirk, Rev. Joseph T. Hanley and Rev. James J. Zegers.

St. Cecilia Congregation, Nashville, Tenn.

The Nashville Chapter of the National Council of Teachers of English met at St. Cecilia Academy on October 27. The speaker of the day was Dr. P. T. Claxton, former Commissioner of Education of Tennessee. Dr. Claxton's subject was: *English as the Universal Language*.

In the annual Mission contest held during October, Miss Shirley Sanford, a member of the junior class of St. Cecilia Academy, won first prize for her poster, and Miss Evelyn Seigenthaler, a member of the senior class, received honorable mention for her essay.

The annual Mission bazaar for the benefit of home and foreign missions was held in the auditorium of the Academy on December 3.

Sister Roberta, principal of St. Cecilia Academy, Sister Columba, principal of Notre Dame High School, Chattanooga, and Sister Perpetua, principal of St. Thomas Academy, Memphis, attended the annual meeting of the Southern Association of Secondary Schools and Colleges, and the Regional Meeting of the N.C.E.A., held in Houston, Texas, November 28 to December 2.

Congregation of St. Mary, New Orleans, La.

During vacation fourteen Religious Vacation schools were conducted in the states of Louisiana and Mississippi.

Mother Mary Dominic, O.P., addressed the Fifth Annual Regional Congress of the Confraternity of Christian Doctrine held in Alexandria in mid-October. The topic of the address was *The Use of the Religious Vacation School Manual*.

Sister Mary Peter, O.P., gave a demonstration before the Congress of *Classroom Methods of Teaching Religion*.

During the convocation ceremonies at Dominican College, Rev. E. A. Vitie, O.P., professor of Theology and Sociology, spoke on *Education, Its Purpose*, and Sister Mary Louise, O.P., president, delivered an address entitled: *A Challenge to Freshman of a Catholic College*.

Sisters Mary Cecelia, Fidelis, Clare and Grace were among the members of the Pilgrimage to Lourdes and Rome sponsored by His Excellency, the Most Reverend Joseph F. Rummel, S.T.D., Archbishop of New Orleans.

Six young ladies entered the postulate in the summer; and Sister Mary George Williamson, O.P., pronounced her perpetual vows on the feast of St. Matthew.

Rt. Rev. Monsignor Lucien J. Caillouet, P.A., V.G., blessed the outdoor shrine erected on the campus in honor of Our Lady of Fatima on the thirty-second anniversary of her October apparition. The shrine is in memory of the parents of Sister Mary Reginald Werner, O.P., college librarian.

On August 18, Sister Mary Raymond Leppert died in the twenty-ninth year of her religious profession. Rev. J. H. Hoppe, O.P., was celebrant of the Solemn Requiem Mass with Rev. W. H. Albertson, O.P., as deacon, and Rev. J. M. Coburn, O.P., as subdeacon. Rev. B. I. Roberts, O.P., chaplain at Rosaryville, officiated at the grave in the community cemetery.

St. Mary of the Springs, Columbus, Ohio

In July, Sister Callista Bergin was elected to succeed Sister Coralita Cullinan as General Supervisor, and Sister Coralita was elected prioress and president of Albertus Magnus College, New Haven.

The forty-seventh annual meeting of Catholic school principals and teachers of the Columbus diocese was held on September 6-8 at the College of St. Mary of the Springs.

On September 24, the Most Reverend Michael J. Ready, D.D., celebrated a solemn Pontifical Mass in the Chapel of Christ the King to commemorate the twenty-fifth anniversary of the formal opening of the College of St. Mary of the Springs. At the anniversary luncheon, Dr. Bland L. Stradley, vice president of Ohio State University, was the principal speaker.

In October, the Tiffany Memorial Foundation of Oyster Bay, Long Island, donated the furnishing for the interior of a chapel to Albertus Magnus College.

The entire student body of Albertus Magnus College assembled in the foyer of Rosary Hall on October 4 to bid farewell and bon voyage to Rev. L. A. Springmann, O.P., their former professor of theology and philosophy. Father Springmann sailed for Rome on October 5 to attend the School for Novice Masters there.

Sisters Borromeo, Mercia, Callista, Clotildis, Elizabeth, Mary Ruth and Rose Lima attended the regional congress of the Confraternity of Christian Doctrine held in Cincinnati October 22-24. At one of the sessions, Sister Borromeo, dean of the College of St. Mary of the Springs, spoke on *The Use of Picture, Chart and Sacred Story in the Classroom*.

The home economics department of the College of St. Mary of the Springs, Columbus, assisted in the preparation of foods and the arrangement of twelve "liturgical" tables displayed at the Neil House during the National Catholic Rural Life Conference Convention held in Columbus November 6-9.

Sister Mary Urban, head of the department of biology of the College of St. Mary of the Springs, and a member of the Yale Chapter of Sigma Xi, the Scientific Research Society of America, was recently awarded a grant-in-aid for \$250 to assist her in further research.

The entire student body of the College of St. Mary of the Springs attended, on October 19, the funeral Mass of Monsignor Joseph A. Cousins, Dean of Studies at the College of St. Charles Borromeo, and former professor at St. Mary of the Springs.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

On August 27, Sister M. George Fendt, O.P., passed to her eternal reward in the forty-fourth year of her religious profession.

On August 30, His Excellency, the Most Reverend Floyd L. Begin, D.D., Auxiliary Bishop of Cleveland, offered the first Mass in our new gymatorium. During Benediction of the Most Blessed Sacrament, Sisters M. Richard and Benita, silver jubilarians, renewed their vows. The following Sisters also renewed their temporary vows at this time: Sisters M. Michael, Hyacinth, Xavier, Conrad, Bridgit and Bernadine.

The new high school was completed for the opening of school on September 3. It contains six modern classrooms and includes a completely equipped gymatorium, with a seating capacity of five-hundred.

The Catholic Daughters of America held their annual day of recollection at Our Lady of the Elms on September 18. Father Alphonsus, O.Carm., served as retreat master.

Sacred Heart Convent, Springfield, Ill.

The Diocesan Teachers' Institute was held August 29 at the new ultra-modern Little Flower School, which is in charge of the Sisters from Sacred Heart Convent.

Sister Mary Gabriel, Sister Mary Dominicus and Sister Mary Nicholas left August 25 for Winona, Minn., to take charge of the domestic duties at St. Peter Verona Novitiate.

On the feast of the Holy Name of Mary, September 12, the new school year began at Sacred Heart Academy. On the following day, Very Rev. Monsignor W. F. Haug, chaplain, offered the Mass of the Holy Ghost for the students and faculty.

His Excellency, the Most Reverend William A. O'Connor, D.D., offered the community Mass in Sacred Heart Chapel on October 8, and was the guest of honor at a Vocation play produced by the postulants and novices.

The Springfield Chapter of the Thomist Association entered its third year, opening its annual course of lectures at Sacred Heart Academy, October 16. Rev. J. A. Driscoll, O.P., professor of moral philosophy and Aristotle's ethics at St. Thomas Pontifical Faculty, River Forest, is teaching the course in Ethics.

Mother M. Imelda, accompanied by Sister M. Aurelia, attended the dedication of St. Peter Verona Novitiate, Winona, Minn., October 18.

Very Rev. Monsignor W. F. Haug, Director of the Sacred Heart Chapter of Dominican Tertiaries, officiated at the reception and profession ceremonies held at the regular October meeting of the chapter. Twelve new Tertiaries were received and five were professed.

On October 20-21, Mother M. Imelda and Sister M. Mildred attended the silver anniversary ceremonies of Rt. Rev. Richard O. Gerow's consecration as Bishop. While in Jackson, Miss., they visited the community's hospital located in that city.

During its stay in Springfield, the Pilgrim Virgin statue of Our Lady of Fatima was brought to Sacred Heart Convent on the evening of November 7, and was left for the veneration of the Sisters and students of the academy until the following morning.

On November 20-21, the Sacred Heart juniors produced the delightful comedy "Meet Me in St. Louis" for large and appreciative audiences.

Congregation of Saint Catherine of Siena, Racine, Wis.

Sister M. Rosalia Ruetz, O.P., died August 21 in the forty-second year of religious profession.

On August 31, His Excellency, the Most Reverend Moses E. Kiley, D.D., solemnly blessed the new twelve-room addition to St. Catherine's High School. The priests of the city participated in the service.

Mother M. Louis Bertrand, O.P., and Sister M. Immaculata, O.P., from the Convent of the Perpetual Rosary, Rome, were guests at St. Catherine's recently.

Mother Mary Cleopha, O.P., and Sister M. Gerold, O.P., attended the dedication of the new St. Peter Martyr Priory and Novitiate at Winona, Minn., on October 18.

Recent charges taken over by the Community include the newly opened school of Holy Trinity Parish, Racine, and the archiepiscopal residence, Santa Fe, N. M.

Immaculate Conception Convent, Great Bend, Kansas

St. Dominic's Day was celebrated in accord with Dominican tradition. Five sons of St. Francis from the Capuchin Monastery at Hays, Kansas, honored us with their presence. Our Holy Father's feast day was commemorated with a solemn High Mass at nine o'clock and with solemn vespers in the afternoon. Among the Sisters, we had Maryknoll Dominicans, Oxford, Michigan, Dominicans, and our own Kansas Dominicans.

The annual summer retreat, August 6-15, was conducted at the Motherhouse by W. R. Barron, O.P.

The Liturgical Conference, held in St. Louis, Missouri, August 22-26, was attended by Mother M. Aloysia, O.P., and Sister M. Francesca, O.P.

With the commencement of the scholastic year in September, a new grade school was open and staffed by our Sisters in Sapulpa, Oklahoma. This is the Community's first out of state school.

Sister M. Magdalene, O.P., of St. Rose Hospital, Great Bend, and Sister M. Cunigunda, O.P., from St. Catherine Hospital, Garden City, Kansas, attended the National Hospital Conference in Cleveland, September 26-30.

The Community was honored with a visit from His Excellency, the Most Reverend Mark K. Carroll, D.D., Bishop of Wichita, who gave the Sisters an interesting account of his recent travels in Europe and of his visit with the Holy Father.

Sacred Heart Convent, Houston, Texas

Mother M. Angela and Sister M. Agnes attended the opening of the new Novitiate in Winona, Minn., October 18-20.

Sisters M. Paul and M. Gregory attended the I.F.C.A. Convention in Chicago in August.

Sisters M. Juliana and Anthony have returned to their work after a summer's sojourn in Ireland, with a visit to Lourdes.

Sister Mary Bernard is spending the year at Manhattanville College, New York, where she is doing intensive work on advanced music and Gregorian chant.

Sister M. Dolores has been appointed head of the new school which was opened in Assumption Parish, Houston, in September.

On August 2, Sister M. Antoninus O'Connor was called by death after a brief illness.

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